

THE  
*Scotch Presbyterian* Eloquence;  
*Sam.* OR, THE *Boys.*  
FOOLISHNESS  
OF THEIR  
TEACHING;  
DISCOVER'D  
FROM THEIR  
Books, Sermons, and Prayers:  
And some REMARKS on  
Mr. R U L E's  
L A T E  
VINDICATION of the K I R K.

It grieveth my Soul to think, what Pitiſul, Raw, and Ignorant Preaching is crowd'd moſt after, mealy for the loudneſs of the Preacher's Voice. How often have I known the ableſt Preacher undervalued, and an Ignorant Man by Crouds applauded, when I, who have been acquainted with the Preacher, *ab incunabilis*, have known him to be unable to answer moſt Questions in the Common Catechiſm. Baxter's *Cure of Church Diviſions*, Direſ. x.

Follow not the Paſtors of this Land, for the Sun is gone down upon them; as the Lord liveth, they lead you from Chriſt and the good old way: *Sam. Rutherford, Epiſt. 2. To his Pariſhioners.*

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To the R. H. P. and P. of the K; the most G. and very G. P.  
of the present P. of the C. in Scotland, E. C.

My L.

**A**S there was never any Book and Patron more suited to one another, than this Book is to your Lp; so there were never any Reasons more satisfying than those that have induced me to this Dedication: For, first, if in this Incredulous Age, some Men should charge the following Relations of any falshoods; it were an injustice done to your Lp; to pretend, that any man is so capable to vindicate them as your Lp; who amidst the throng of so much Ecclesiastick and Civil Businesse at Court (from which you are now fain to retire for ease and refreshment to your wonted Solitude in the Country) have been very constant and close in the study of those extraordinary Books cited in this Pamphlet; and so unwearied a bearer of those wonderful Preachers of whom I now treat, that you have every day heard them with joy for many hours together; and never fail'd, with your own hand, to write those Learned and Elaborate Discourses I have here published; and many more of the like nature; in which Zeal (to your glory, and to the shame of other Professors, be it spoken) you had no equal, but one Reverend Ruling Elder, a Bonnet-maker in Leithwiend.

So that, My L. this Dedication is but only the offering to you some few of the rare Sayings, and comprehensive Sentences, which grace and adorn those Papers that your Lp. has been at such pains to collect, and are still so careful to preserve; and which you justly value more than all the Rights and Charters of your very opulent and flourishing Fortune. My L. the easie access which those high and mighty Preachers have ever allow'd your Lp. to their company, joyn'd to that vast Experience which you have now acquired in the Stile of the Curates, by your allowing them so fairly and fully to make their Defences at the Council-board, gives you such a title to judge of the Works of these Contending Parties, as none but your self can pretend to: Your Lp. knows well, that it's impossible for the ablest Curate or Prelate amongst them all, to imitate the precious, powerful, Soul-ravishing, Heart-searching Eloquence of those Senrs of Thunder,

## The DEDICATION.

Kirkstone, Rule, Schilds, Areskine, Chrighthouse, Dickson, &c. and that there is such a real difference betwixt their Sermons and that of the Prelatical Party, that if the first be Gospel, as your Lp. is fully perswaded; then it must be received by all men, for an unquestionable truth, that the Gospel was never preached in Scotland when Prelacy prevail'd in it, as your Lp. and the Godly party your Patronize, have often affirm'd: And tho' this were not evident to all that compare the Works of the present Professors with those of their Opposits, yet your Lp's. simple word would pass in the World for a sufficient proof of it, Lying, Slandering, or the least known falshood being infinitely below such a true Gentleman: Nay, there is no Heroick Virtue more conspicuous in your Lp. than your Veracity, which hath so fill'd the Minds and Mouths of all who intimately know you, that it must needs one day make a considerable figure in the account of your Lp's. Life, which cannot miss to see the light in a short time, being, that for those three years last past, you have so successfully laboured to furnish plenty of Memoirs and Authors for such a work.

But, 2dly. Some of the Malignants, who have no tast for such Spiritual Sayings, as daily drop from the Pens and Tongues of the Covenanted Brethren, may accuse the Books and Sermons here cited of Nonsense; but for as ill-natured as the World is grown, they must own, that your Lp. has been very long, and very intimately acquainted with the truest and best Nonsense; so that being a complete Master of it your self, it must be allowed that you are also a very good Judge. Besides, My L. the Curates themselves cannot deny, but that your Lp. is fully qualified to judge of the Works of such learned men as are spoke of in this Treatise; if they consider your wonderful knowledge of, and great concern for the Mother University at St. Andrews, which had the happiness to be nearest to your Lp. and to be your particular charge; and the Kingdom is not unsensible how you Reformed and Purged it thronghly, with such unspeakable Justice and Impartiality, that even aged Gentlemen, Drs. of Divinity, and Heads of Colledges, some who had been your Lordships own Masters, and one your Kinsman had not the least regard nor respect from you, because of their wanting Covenant Grace, without which no man is valuable in your Lordships Eyes. If men but consider with what deliberation and foresight you did proceed, and what Prudent

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## The DEDICATION.

and Learned Advice you did follow in providing for the Education of the rising Generation in that Society; and then they can never doubt of your being wonderfully qualified both to be a Patron and a Judge of this Book.

These Considerations, joyned to that of your Lps. unexpressible Merit (for which I want a Comparison) naturally led me to beg you would take the following Flowers of Presbyterian Eloquence into your Protection, as cordially as you do the Authors of them: If your Lps. unknown Modesty would allow it, I could tell the World in a few words, some of your natural and acquired Endowments: To your Courage and Conduct which are equal, you have added such a success, as to raise the Church and State of Scotland to be the wonder and amazement of the World: Such burning and unquenchable Zeal; such strange and unaccountable Prudence, and unparallel'd Piety hath appear'd in all your publick Actions, that if others had but wrought together with your Lp. in any measure, then, I dare say (as your Lp. excellently words it, in your pious printed Speech to the Parliament). A greater dispatch had been made of the Prelatists, and many honest suffering Ministers e'er now had been delivered of their pinches; and the Enemies of the Kirk and Covenant had vanished, as they did lately from Court, when your Lp. condescended to appear in person at it: It is to you that the Nation owes her miraculous deliverance from the Idolatries of the Creed, Lord's-Prayer, and Gloria Patri: It's your Lp. that hath rescued us from the Superstitions of observing Christmases, Easter, and Whitsunday, and from all the Popish fopperies of Cassocks, close steev'd Gowns and Girdles; It's your Lp. that enriched Their Majesties Treasure with the Revenues of fourteen fat Bishops, and with admirable expedition have voided more than half of the Churches of the Kingdom; and advanced such a set of Preachers as it is certain, never flourished in any period of the Church of Scotland under any of their Majesties Predecessors; and now that some malignant Lords have been brought into the Council again; your Lp. hath retir'd from it, bravely scoring to sit at the same Board with the Opposers of the Cause.

My L. tho' the times have been reeling and dangerous, yet your Lp. has, by extraordinary management, put your self beyond the greatest reach and Malice of Fortune, for you have, indeed, deserved well



## The DEDICATION.

well of all Parties; K. James is obliged to thank you for the real Service you have done him; and K. William for your good Will to serve His Majesty; The Presbyterian Clergy own their good Livings to you; and the Episcopal Divines are bound to you, for advancing them to the Honour of being Confessors: The stubborn Highlanders owe all their Composition-money to your Lp.; and the West-Country Rabble were highly enriched by your Lp's Countenance and Protection: You scorn that malignant way of making your Palace a Cooks Shop for Strangers; but tho' your Commons be short, yet, it's well known, that your Graces are long; at least after Dinner, the full length of a Curates Sermon, and that is three Quarters of an hour: There is one thing more that your Lp. is most remarkable for, and that is, your daily practice of Family Duty; it's well known, that there have been more new Creatures begotten in your Lp's Family, than in any other we have yet heard of; and in this matter, such is your great Goodness and Humility, that you condescend often to allow to some of your Servants, the Paternal Honour that's known to be due to your Lp. But all these, and many more such like extraordinary Qualifications which the World admire in your Lordship, are nothing to those Supernatural Gifts and Graces which are so evident in all your Actions, that you often take God to witness, that you never make one step without the special Assistance and Direction of the Holy Ghost.

My L. these and other Reasons (that I now omit, since I hope this shall not be the last Address of this nature) makes me bold to give your Lp. this trouble, and humbly to beg your Protection to what you so much value, and that you would but once at least, grant the Petition of,

My L.

Your Lp's most Obedient, and most Obligated Servant.

Jacob Curate,

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## S E C T. I.

*The true Character of the Presbyterian Pastors and People in Scotland.*

**O**UR Blessed Saviour, in his Sermon on the Mount, bids us beware of false Teachers; and tells us, That *by their Fruits we may know them*: Such Fruits are not open and publick Scandals, for then the simple Multitude that measure Religion by the Sound and not by the Sense) could not so easily be deluded by them. It must be acknowledged, that the End of Preaching should be the Edification of the Hearers; the Design of it being to perswade Men to Piety towards God, and Charity towards one another, and to draw the Image of God upon the Souls of Men. But it will appear from what follows, That the *Scotch Presbyterians* sermons have no such tendency; for the Preachers themselves (who would have the world believe, that they only are the Powerful, and Soul-refreshing Gospellers) have not been industrious to draw the likeness of God upon the Hearts of their Hearers, but meerly to impress their own Image there; that is, they labour'd not to make good Christians, but rigid *Presbyterians*.

That I may not be thought to assert this without ground (for I would not slander the Devil) I shall first give you the true Character of the *Presbyterian* Pastors and People. 2. I shall lay before you some remarkable passages taken out of their own Printed Books, to confirm this Character. 3. Some special Notes (written from their own Mouths) as they preach'd them under the happy Reign of K. *Charles II.* and since the late Revolution. *Lastly*, I shall give you some taste of that Extemporary Gibberish, which they use instead of Prayer, and for which they have justled out, not only all the Liturgies of the Pure and Primitive Church, but even the

the Lord's Prayer itself, because it is an evident Argument and Pattern for Christians praying in a set Form; and in all this I shall say nothing but what I know to be true, and what I am ready to make appear to be so, upon a fair and free tryal, if that may be had where *Presbyterians* Rule.

In the first Place, then, I am to give you the true Character of *Presbyterian* Pastors and People. I shall begin with the People, for they are truly the Guides, and their Pastors must follow them, whom they pretend to Conduct. For the Preachers of the new Gospel, knowing that their Trade hath no old nor sure Foundation, they are forced to flee to this new and unaccountable Notion, that the Calling and Constituting of Ministers is in the Power of the Mob: Now the World knows by two long and sad Experience, that their *Mob* is not led by Reason nor Religion; but by Fancy and Imagination; so that we may be sure when the Election of Ministers is put in their hands, they will chuse none but such as will readily sooth and indulge them in their most extravagant and mad Humours: What Ministers can be expected from the choice of a People void of common Sense, and guided by irregular Passions, who torture the Scripture, making it speak the Language of their deluded Imaginations. They will tell you, that you ought to fight the Battels of the Lord, because the Scripture says in the Epistle to the *Hebrews*, *Without shedding of Blood there is no Remission*. They are generally Covetous and Deceitful; and the Preaching they are bred with, hath no tendency to work them into the contrary Virtues. They call Peace Love, Charity, and Justice, not Gospel, but dry Morality only. I had once very great difficulty to convince one of them, that it was a Sin for him to cheat and impose upon his Neighbour in matters of Trade, by concealing the fault of his Goods from the Buyer. He ask'd my Reason: I told him, Because he would not wish one to deal so with himself. *That is* (said he again) *but Morality; for if I shall believe in Christ, I shall be saved*. I ask'd him, Was not this Christ saying, Whatsoever ye would that others should do unto you, the



do you unto others? Yes, he said, *that was good, but that Christ, because of the Hardness of the Jews Hearts spake very much Morality with his Gospel.* The poor man spoke as he was taught and bred in the **Conventicles**; for it will be very long e'er they hear a Sermon upon Just Dealing, or restitution of ill-gotten Goods; and who knows not that despising of Dominions, speaking evil of Dignities, and rising in Arms against the Lord's Anointed, is with them but fighting the Battels of the Lord. One *George Flint*, in the Parish of *Smalholm*, in the Shire of *Tiviotdale*, was look'd upon as a very great Saint among them; and yet out of Zeal against the Government, he kept a Dog whom he named *Charles*, after the King; and a Cat which he named *Katherine*, after the Q; and another Dog whom he named *Gideon*, after the Minister of the Parish. They are a People that will not Swear in common Discourse for a World, yet they never scruple before a Judge, any Perjury that may seem to advance the Cause, nor stand in their ordinary dealings to cheat for a penny; nay, Murther itself becomes a Virtue when the work of the Covenant seems to require it; and the new Gospel which they profess is so far from condemning Lying, Cheating, Murther and Rebellion, when committed to fulfil the Ends of the **Solemn League**, that many of these whom they reckon Martyrs, have at their Execution gloried in these Crimes, as the sure Evidences of their Salvation.

Morality being thus discountenanced by the generality of that Party, the poor People are thereby lock'd up in a Cell of Ignorance. This did clearly appear, when the Laws in the former Government, discharg'd Conventicles, the people being brought thereby home to the Churches: When the Ministers began to Catechise them in the Principles of the Christian Religion, they found them grossly Ignorant; for when they were desired to repeat the Creed, Lord's Prayer, and Ten Commandments; they told they were above these Childish Ordinances; for if they believed in Christ, they were certainly well: And yet these Ignorants would Adventure to pray *Ex tempore*, and in their Families

to Lecture on the most myſterious Chapters of *Ezekiel, Daniel,* or the *Revelation*. A grave and good Miniſter told me, that upon a certain occaſion he deſired a very zealous She-Saint to repeat the Creed: And ſhe return'd this Answer, *I know not what ye mean by the Creed. Did not your Father,* ſays the Miniſter, *promise to bring you up in that Faith? Indeed did he not* (ſaid ſhe) *for I thank my Saviour, that Superſtition was not in my Father's time. What then was in your Father's time?* (ſaid the Miniſter.) *It was* (ſaid ſhe) *the holy Covenant, which you have put away. Whether was it the Covenant of Works or Grace?* ſaid the Miniſter. *Covenant of Works,* ſaid ſhe, *that is handy Labour. It was the Covenant of Grace which was made with Adam, and which all of you have put away.* At Night ſhe went home, and a number of the ſighing Fraternity flock'd after, pretending to hear her pray: Their Family Exerciſe being ended, ſhe told them the Conference that paſſ'd betwixt the Curate and her, and they all concluded ſhe had the better, and that ſhe was certainly more than match for the ableſt Curate in that Country.

Generally their Conventicles produced very many Baſtards, and the Excuses they made for that, was, *Where Sin abounds, the Grace of God ſuperabounds. There is no Condemnation to them that are in Chriſt.* Sometimes this, *The Lambs of Chriſt may ſport together: To the pure all things are pure.* Nay, generally they are of Opinion, That a Man is never a true Saint, till he have a ſound fall, ſuch as that of *David's* with *Bathsheba*. The following Narration of a well known Truth ſhall ſerve for Inſtance.

A party of King *Charles II's* Guards, being ſent to apprehend *Mr. Dav. Williamson* (one of the moſt Eminent of their Miniſters now in *Edenburgh*) for the frequent Rebellion and Treason he preached then at Field Meetings; and the party having ſurrounded the Houſe where he was, a Zealous Lady, Miſtreſs of the Houſe, being very Solicitous to conceal him, roſe in all haſte from her Bed, where ſhe left her Daughter of about Eighteen Years of Age, and having dreſs'd up the Holy Man's Head with ſome of her own Night Cloaths, ſhe wittily adviſ'd him to take her place in the

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warm Bed with her Girl; to which he modestly and readily consented: And knowing well how to employ his time, especially upon such an extraordinary Call, to propagate the Image of the Party; while the Mother, to divert the Troopers enquiry, was treating them with strong drink in the Parlour; he to express his gratitude, applies himself with extraordinary Kindness to the Daughter, who finding him like to prove a very useful Man in his Generation, told her Mother she would have him for her Husband; to which the Mother, though otherwise unwilling, yet for concealing the Scandal, out of Love to the Cause consented, when the mystery of the Iniquity, was wholly disclosed to her. This whole story is as well known in Scotland, as that the **Covenant** was begun and carried on by Rebellion and Oppression.

Nor was the **† Actor**, who is at this day one of the chief Props of the cause, more admired for his extraordinary diligence and courage in this Matter, than for his excellent Invention in finding a passage of *St. Paul's*, to prove that the Scandal of this was very consistent with the state of a person truly Regenerate; *Verily, I do not, said he, deny, but that, with St. Paul, I have a Law in my Members, warring against the Law of my Mind, and bringing me into Captivity into the Law of Sin, which is in my Members.* Now according to the Gloss which that whole Party puts upon this Scripture, saying, That *St. Paul* here speaks of himself, and does not personate an Unregenerate Man, this Defence of *Williamson's* must be allow'd to be good; as also that the height of Carnality is consistent with the greatest Grace. Even so the Hereticks, in *St. Peter's* Days, wrested some things hard to be understood in *St. Paul's* Epistles, to their own Destruction.

There was among them a married Woman near *Edenburgh*, who had paid several Fines for not going to Church, yet scrupled not to commit Adultery with one of the Earl of *Marr's* Regiment, and the Fellow himself that was Guilty, told, out of detestation to their damnable Hypocrisie, that

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† He was but last Year sent to Agent their Affairs at Court.



the vile Woman had the confidence, in time of her Abomination to say to him; *O you that are in Marr's Regiment, but you be pretty able Men, but yet ye are great Covenant Breakers; alas, few or none of you are Gadly.*

There are very many Instances of this Nature, but I shall only add one more which was told me by a Gentleman of good Reputation and Credit, who himself confessed to me, with regret, that in the heat of his Youth, he had been guilty of the Sin of Fornication with a Gentlewoman of that Holy Sect; he says, that being with her in a Garret, and she hearing some body coming up Stairs, she said to him, *Ab, here's my Aunt, I must devise a Trick to divert her;* upon which she fell a whining and howling aloud, as these People use to do at their most private Devotions, *O to believe, to believe; O to have Experience,* said she. And by that means she diverted her Aunts further Approaching, who instantly retired, commending her Niece's Zeal and Devotion. The Gentleman conceals the Woman's Name, out of regard to her Honour and his own; begs Pardon for the Sin, and tells it only to discover the abominable Nature of their Hypocrisie.

They are generally deluded by Persons that have but specious pretences to Godliness. And such is the force, that a loud Voice and a whining Tone, in broken and smother'd words, have upon the Animal Spirits of the Presbyterian Rabble; that they look not upon a Man as endued with the Spirit of God, without such canting and deformity of Holiness. A person that hath the dexterity of whining, may make a great Congregation of them weep with an Ode of *Horace*, or Eclogue of *Virgil*, especially if he can but drivel a little either at Mouth, or Eyes, when he repeats them. And such a Person may pass for a Soul-ravishing Spiritualist, if he can but set off his Nonsense with a wry mouth, which with them is called, *A Grace pouring down Countenance.* The snuffing and twang of the Nose, passes for the Gospel sound; and the throwings of the Face, for the motions of the Spirit. They are more concerned at the reading the Speeches of their Covenant Martyrs, yea such Martyrs as died for Re-

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bellion and Murder, than in reading the Martyrdom of St. Stephen, or any of his Followers. A Sermon of mere Railing and Nonsense will affect them more than Christ's Sermon on the Mount; and no wonder, for all they do is to affect the Passions, and not the Judgment.

One Mr. Daniel Douglass, an old Presbyterian Preacher in the Mers, a simple man as to the World, yet of more Learning, Ingenuity and good Nature than most of them; he was not long ago preaching before the meeting of his Brethren, and analysing a Text Logically, and very remote from vulgar Capacities, yet so powerful and melting was his Tone and Actions, that in the Congregation he spies a Woman weeping, and pointing towards her, he cries out, *Wife, what makes you weep? I am sure thou understandest not what I am saying; my Discourse is directed to the Brethren, and not to the like of you; nay, I question whether the Brethren themselves understand this that I am speaking.*

Several Instances can be given of their strong delusions; this is none of the least, that they take it for a sure Evidence upon their Death-beds, that it's well with them, because they never heard a Curate in their lifetime. For an indulged Presbyterian, who is the Author of the *Review of the History of the Indulgence*, tells us thus much, Page 527, and 528, *That some of the leading people among the Presbyterians, were of Opinion, that Baptism by Episcopal Ministers is the mark of the Beast; and the bearing of them as unlawful as Fornication, Adultery, or the worshipping the Calves of Dan and Bethel: And I think that a Curate can tell no worse tale of them, than this, which a Presbyterian himself owns and declares to the World in Print:*

*I cannot here pass by what happen'd a few Years ago, in the Parish of Tindrum in the South-west; a person that was Executed for Bestiality there, in his Prayers bless'd God, that for a long time he had heard no Curate preach; at which the Hearts of some Presbyterian Saints began to warm with Affection to him, and express so much Charity, that upon that account they doubted not but that he might be saved; and*

and were sorry that he was not allow'd to live, because of the good that such a Zealous man might have done.

It is a well known truth in the Parish of *Teviotdale*, that two or three fighting Sisters, coming to a Man in Prison, the Night before he was burnt for Bestiality; the wholesomest Advice they gave him was this, *O Andrew, Andrew, Andrew, all the Sins that ever you committed are nothing to your bearing the cursed Curates; if you get Pardon for that Sin, Andrew, all is right with you.*

A young Woman in *Fife*, Daughter to a Presbyterian Preacher there, reading that of *St. Peter, Christ the Bishop of our Souls*, blotted out the word (*Bishop*) and in the place thereof incerted *Presbyterian of our Souls*. And by the same Spirit of Biggotry, one of her Zealous Sisters in the same Family, tore every where out of her Bible the word *Lord; Because*, said she, *it is polluted by being applyed to the Profane Prelates.*

Instances of their Madness and Delusions might swell into a huge Volume, but I shall only mention two or three which are commonly known. What greater Instance of Delusion, than that Seven or Eight thousand people should be raised to Rebellion at *Bothwell-bridge*, from labouring their ground, and keeping their Sheep; and that by Sermons assuring them, that the very Windle-straws, the Grass in the Field, and Stars in Heaven would fight for them: And that after the Victory they should possess the Kingdom themselves. *O it's the promis'd Land, and you Israelites shall inherit it:* but in this they found their Preachers to prove false Prophets. After their Defeat, a Gentleman told me; that going to view the Field, where the Battle was fought, he saw one in the Agony of death, crying out, *Ab, cheated out of Life and Soul:* The Gentleman inquired what he meant by that expression, *Ab* (said he) *our Preachers, our Preachers, they made us believe, that as sure as the Bible was the word of God we should gain the Day, for that the Windlestraws should fight for us.*

About the same time a person of Quality returning from the *West*, with some of the King's Forces, being necessitate



to lodge in a Country House, where there was but one Woman, and she with Child; for the Men and all that were able to run, had fled out of the way. The Nobleman encouraged the poor Woman, desiring her not to be afraid; sent one upon his own Horse for a Midwife and other Women to attend her. The poor Woman surpris'd and encouraged with this unexpected kindness, began to talk more freely, and said, Sir, I see you that are Kings-men are not so ill as we heard ye were; for we heard that it was ordinary for you to rip up Women with Child; but pray will you tell me, Sir, what sort of Men are your Bishops? They are, said he, very good Men, and they are chosen out from among the Clergy to oversee the rest of the Ministers. But are they, says she, shapen like other Men? Why ask you that, said he? Because our Preachers made us believe, the Bishops were all Cloven-footed. There is scarce one of an hundred among the Presbyterian Vulgar, that will be either reason'd or laugh'd out of the strange Opinions they have of Bishops; as particularly, that they will not suffer Witches to be burnt, because (as they alledge) every Bishop loses five hundred Marks Scots, for every Witch that's burnt in his Diocess. Nay, the generality of the Presbyterian Rabble in the West, will not believe that Bishops have any Shadows, being perswaded by some of their Teachers, that the Devil hath taken away their Shadow as an earnest of the Substance for their opposing of Covenant Work in the Land.

I shall add but one Instance more of the silliness of the Presbyterian People, and that is of a certain person well known both in the North and South of Scotland, for being not a degree and an half from an Idiot, and to be a Man that can scarcely read an English Book. This person takes on him to be a Preacher, and among Presbyterian People has procur'd a great esteem to himself for a wonderful and rare Gospel, for having not the least degree either of natural or acquir'd Parts, they therefore conclude him to have a large Stock of Grace, and to be a most heavenly Man. He came lately to the Mers, where he was never known before, and lodging on a Saturday's Night in a Country-town, he caus'd

sed to call in the good people of the Town to Prayers. Immediately the House was fill'd with a Crow'd, then he lectures to them on the first of *Ezekiel*, and he told them, that the Wheel spoken of in the Sixteenth Verse, was the *Antichrist*, and the Wheel in the middle was the *Bishops* and the *Curates*; For (says he) here's a *Wheel within a Wheel*, just so the *Curates* are within the *Bishops*, and both of them within *Antichrist*. Then the *Wheels* are (says my Text) *lifted up*; even so, Beloved, the *Bishops* and *Curates* are *lifted up*; *lifted up upon Coaches with four Wheels*, just as *Satan* *lifted up Christ* to the *Pinacle* of the *Temple*, but *God* will take the *Hammer* of the *Covenant* in his own *Hand*, and knock down those proud *Prelates*, and break all their *Coaches* and their *Wheels* to pieces, Beloved, and lay the *Curates* on their *Backs*, so that they shall never rise again; for the *Prophet* says here, that when they went they went, upon their four sides, and they returned not when they went, Beloved: That you may see is very plain and clear, for tho' they may go out and Persecute *God's own Covenanted Peoples*, yet they shall return falling upon their *Broad-sides*, and get such a fall that they shall never be able to stand or return to persecute the *Godly*, so long as they go upon their four sides, and are *lifted up upon four Wheels*. The people said, they never heard such a sweet tongue in a *Gracious Man's* head. He spoke much against those that took an *Indulgence* from *K. James*. The next day he told them, that the *Episcopal Minister* in the *Parish* was his *Cousin*, therefore he would go to *Church* and hear how he could *Preach*. Truly, Sir (say the people) we shall go along with you wherever you go, albeit it be our ordinary to go to the *Meeting house* in the *Parish*. And that same very day he brought all the *Dissenters* in the *Parish* to the *Church*. The people intreated him to deal with the *Minister* to turn *Presbyterian*, and promis'd to desert the *Meeting-house Preacher*, whom the ordinarily heard, and to hear the *Episcopal Minister* upon his *Conversion*. He promised to deal very seriously with him: For that purpose the next day he came to the *Ministers House*, and after a few sighs and affected groans, he expostulates thus, *Cousin, what makes you own perjur'd Episcopacy? What have you*

to say against that Office? replies the Minister. I have many Arguments, said he, and one I am sure you can never answer; and you will find it in Psal. 45. 1. My Heart enditeth a good thing: Now is not this, says he, a plain Argument against Bishops; for when will they endite good things? The people wondered that the Minister could not be perswaded by so clear an Argument, and said, Poor Soul, his Heart is hardened, he has not Grace enough to believe and be Converted. This Account is proved before very many famous witnesses in the City of Edinburgh. All I have told of them is truth, but the hundred part is not told. You may judge of the Tree by these Fruits; and of what a delicate Set of Reformers we have at this time in the West and South of Scotland.

I come in the next place, to give you a true Character of their Preachers. And truly, to be plain, they are a Proud, Sour, inconvertible Tribe, looking perfectly like the Pharisees; having Faces like their horrid Decree of Reprobation. They are without Humanity; void of common Civility, as well as Catholick Charity, so wholly enslaved to the Humours of their people, that they give no other Reason why they converse not with Men of a different Opinion, but only that their People would take it very ill if they should. However, I fear there is something in it more, and that is, lest their Ignorance should be discover'd; for it's certain, they have as little Learning as good Nature: And we have both felt and seen, that that is next Neighbour to none at all.

They have their Souls cast into a different mould from all Christians in the World. There is no Church but they differ from, both in Worship and Practice: They have quite banish'd the use of the Lord's-Prayer, and what ridiculous stuff they have foisted in for it, shall be told in its proper Place. The smoothest reason that they alledge for their forbearing it, is, *That the use thereof is inconvenient.* This is Dr. Rule's own Reason in that pretended Answer he has published to the Ten Questions concerning Episcopal and Presbyterian Government in Scotland. Their famous Preacher James Kirkton, when one of the Magistrates of Edinburgh enquired,

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*why they did forbear the publick use of the Lord's-Prayer? told down-right, because it was the badge of the Episcopal Worship. I doubt not but many have heard long ere now of a Conference that past betwixt my L. B . . . and a ruling Elder in the North. In short it is this, Five Presbyterian Preachers last Year, appointed themselves Judges, to purge Two or Three Diocesses in the North. They took to assist, or to accompany them, some whom they call Ruling-Elders, one of whom entreated my Lord B . . . to further with his help the happy and blessed Reformation, particularly by giving in Complaints against Ignorant, Scandalous, and Erroneous Ministers, that the Church of God might be replenished with the Faithful: Truly then (saith my Lord) there is one whom I can prove to be very Atheistical, Ignorant and Scandalous: At which the Ruling-Elder began to prick up his Ears; And pray you, Sir, (says he) who is the Man? Indeed, (says my Lord) I will be free with you, it is Mr. James Urquhart, one of your own Preachers, who is come with you now to sit as a Judge upon others; and by Witness of unquestionable Honesty I can make it appear that he said, If ever Christ was drunk upon Earth, it was when he made the Lord's-Prayer. And I appeal to your self, who are a Ruling-Elder, whether or not this be Blasphemy? Some other things of Scandalous Nature I can prove against him. O but (says he) we are not come here to Judge our Brethren, our Business is with the Curates.*

*It is ordinary to hear their People say, That if Christ were on Earth again, he would think shame of that Form, that they could make better themselves, and that he was but young when he compos'd it. All which Blasphemies must needs be the Effects or Consequent of what they hear from their Preachers. And as for the Apostles Creed, it is not so much as once mentioned at the Baptising of Infants; for all that they require at Baptism, is, That the Father promise to breed up the Child in the Belief of the Westminster Confession of Faith,*

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and that he shall adhere to all the National Engagements laying on them to be Presbyterians. \*

Here I cannot forget what Mr. John Dickson, Preacher in the Meeting-House at Kelfo, said once in a Sermon; *Ask* (said he) *an old dying Wife, if she hath any Evidence of Salvation, she will tell you, I hope so; for I believe the Apostles Creed, I am taken with the Lord's-Prayer, and I know my Duty to be the Ten Commands. But I tell you, Sirs, these are but old rotten Wheel-barrows. to carry Souls to Hell. These are Idols that the false Prelates and Curates have set up, to obstruct the Covenant and the Work of God in the Land.*

For reading the Scriptures in Churches, they have abolished that with the rest, and in place thereof, he that raises the Psalm reads the Sermon that preach'd the Sabbath before; And for the Gospel Hymn, called the *Doxology*, or *Gloria Patri*, they reject that as a superstitious prelati- cal Addition to the Word of God. A certain Maid being lately Catechised by one of these Preachers, the first question he propos'd to her was, *Maggy, Now what think you, are the Saints doing in Heaven? I know not, Sir: O Maggy, that is a very easie question, answer it, Maggy. I think then* (said she) *they are doing that in Heaven which ye will not let us do on Earth; What is that, Maggy?* says he. *They are singing Glory to the Father, Son and Holy Ghost, Sir. Now that is your Mistake, Maggy* (said he) *for there's no such malignant Songs sung there; you have been quite wrong taught Maggy, the Curates have deceived you, Maggy.*

They have no distinguishing Garb from Lay-men, and yet they took upon them to admonish the King's Commissi-  
ner to their last Assembly, for wearing a Scarlet Gloak, and told him plainly, *That it was not decent for his Grace to appear*

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\* Though Mr. Rule, who defends the New Gospellers by denying their Prints, and by palpable Untruths, seems to disown this in his Second Vindication of his Kirk. Yet much honest Presbyterians affirm it, and glory in it. *Vid.* Covenants with acknowledgment of Sins and Engagement to Duties, renewed at Lesmahago. 1682. Hind let loose.

before them in such a Garb; upon which my Lord told them, That he thought it as undecent for them to appear before him in gray Cloaks and Cravats. When the Church of Arrol was last Year made Vacant by the Expulsion of the Reverend and Learned Dr. Niclson, the Elders and Heritors there, whereof many were Gentlemen of the best quality met together, that according to the present Law and constant Practice of the Presbyterians they might chuse and call another Minister to be their Parson; after they had unanimously agreed, and sign'd, and sent a formal Legal Call to Mr. Lisk, a person of indisputable Qualifications for the Ministry, in which he has been employ'd with great Reputation for several Years in the North, and one who has given signal Evidence of his good Affections to their present Majesties; my Lord Kinnard, Chief Heritor, went with the rest to signify their Calling Mr. Lisk to the Presbytery; at my Lord's entering into the place where the Presbytery was sitting, he ask'd if they were the Ministers of the Presbytery; *Do not you see that we are?* said the Moderator. My Lord replied, *That by their Garb no body could know them, and that their Spirit was invisible;* now whether it was for this Jest, or because they knew Mr. Lisk to be Episcopal in his Judgment I know not; but this I know, *that these grave New Gospellers, rejected the Call, in despite both of the Heritors and of their own Law, brought in a Hot-headed Young Man of their own Stamp and Election.* However, that they use no distinguishing Garb, must be acknowledged to be very Congruous; for truly they are but Laicks, and it will surpass all their Learning, to prove that they are Ministers of *Jesus Christ*, but meerly Preachers sent, and call'd by the people who are generally but very ill Judges of Mens Qualifications for the Ministry; hence their constant and vast Heats and Divisions about their calling of able Men. The Mobile ordinarily take their Measures only from the appearances of things, and indeed a Presbyterian Preachers Out-side is not his worst, for they appear commonly, though in Lay-garb, yet in Sheeps-cloathing; but as we have often formerly, so do we now, feel that they are inwardly nothing but ravenous Wolves. Now



Now as to their Sermons (which is the main design of this Paper) they are still upon the Government and the Times; preaching up the Excellency of their Kirk-Government; which they call Christ, the Crown, Scepter, and Government of Christ. This was an old Custom among them to preach up the Times, and the neglect thereof they call'd sinful Silence. When in the former Confusions of the State they violently intruded themselves and Usurped the Government of the Church, which they never had in settled Times. In those Days at a publick Synod they openly reprov'd one Mr. Lighton for not preaching up the Times. *Who* (saith he) *doth preach up the Times?* It was answer'd, *That all the Brethren did it.* Then (says Mr. Lighton) *if all you preach up the Times, you may allow one poor Brother to preach up Christ Jesus and Eternity.* But this was never, nor is like to be the Design of their Sermons; for, trace them in their Politicks, Morals, Mysticks, and Metaphysicks, you shall find them Selfish, Singular, and full of Nonsensick Rhapsodies. These perhaps may seem hard Words, but an *Athiopian* must be painted black, and that's no fault in the Painter.

For their Politicks, there is no Government under the Sun could tolerate them, if they but act in other Nations as they have done in *Scotland* since there Intrusion there; to instance but in our Times, Did not Mr. Cargill, one of their Celebrated Preachers, Excommunicate all the Royal Family, the Bishops and Curates, and all that should hear them and adhere to them? They, indeed, that affect the Name of Sober *Presbyterians* disown'd these Hill-men, particularly because they refused to join with them in thanking King James for the Toleration, which he granted to them. And yet such is the Disingenuity of these who would be called Sober *Presbyterians*, that they cry out that they suffered Persecution; whereas it was the *Cameronians* only, whom they disown, that did suffer any thing: For these others were settled in Churches by an Indulgence granted by the King. Against which Indulgence all the Sufferers, like true *Presbyterians*, gave their Testimony, calling it a meer brat of Erastianism. What

What Government could tolerate such Ministers, as *John Deckson*, whom I named before, who in a Sermon Preached by him in the Parish of *Gallashiels*, declar'd; *That it was all one to Sacrifice to Devils, as to pay Cess to King Charles*. The Author of the Review of the History of Indulgence, one of the Sober sort of *Presbyterians*, tells, Page 610. the fame of a Preacher of his Acquaintance.

I shall say no more of their Sentiments concerning Government, but only refer the Readers to their Printed Acts of General Assemblies, and to those Covenants which themselves have Printed, often Subscribed and Sworn, and which are now again, for the benefit of Strangers, published in that Excellent Vindication of King *Charles II.* his Happy Government in *Scotland* by Sir *George Mac-Kenzie*, in which it's Evident, that they plainly renounce Monarchy and all Power, but that of the Covenanted Kirk.

As to their Disposition to live peaceably, I appeal not only to their Principles vented in these Covenants and Acts of their general Assemblies, but also to the many private Murders, and open Rebellions which they have been guilty of under every Reign, since their entry into *Britain*. Even in our own Days, since 1666, they have raised no less then three formidable Rebellions, besides many lesser Insurrections & Tumults, wherein many Christians have suffered. With what Violence did they flee to Arms, and persecute all Who were not of their Party, upon the occasion of the late Revolution; when, if it had not been for their indiscreet and fiery Zeal, this Kingdom might have been happily united to *England*. But whatever Advantage such an Union might have brought to the Church and State; yet because it seemed to have no Aspect to the Covenanted Cause, therefore the motion of it though offered, was industriously stifled and that Opportunity which we can hardly hope to recover, quite lost. Nay, under the present Government, for which they in the beginning pretended to be so zealous, 'tis well known over all the Kingdom, that they were last Year contriving by force, without any regard to Authority, to have the ~~Solemn~~ League re-

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newed; and imposed after the old manner, upon all Men Women and Children; and in order to this good end, many Thousands of them, at Field meetings in the West, convened after their ordinary way, with Bibles and Musquets, Psalm-Books and rusty Swords, and subscribed a new Association for raising of Men, Horse and Arms, to advance the Old Cause, repurge the holy Kirk, and make a thorow Reformation in the Land. But I shall take occasion by and by to give you some latter and more evident Instances of their Neglect and Contempt of their present Governours.

In the next place survey them in their Learning, and you shall find that it lies only in the study of some *Anti-Arminian* Metaphisicks, and in the Practical Divinity they pretend to draw from the Heads of Election and Reprobation, whereby they Preach Men out of their Wits, and very often into Dispair and Self-murder. It's Generally known, that *Joseph Brodie*. Preacher in *Forreth* in the Time of the late *Presbytery*, did in the the presence of a very Learned and Eminent Person, take occasion in the Pulpit to speak of a poor Man, who was then in such a desperate Condition, that it was Judged necessary to bind up his Hands, least otherwise he should cut his own Throat, as he continually threatned; of this desperate Wretch the pious Preacher above named pronounced thus; *Sirs. this is the best Man in my Parish, would to God ye were all like him; he does truely fear Reprobation, which most of you are not aware of.*

There is a common Printed Pamphlet compos'd and published by a *Presbyterian* Preacher, concerning one *Bessie Clark*, a Woman who lived at *Lanark*, who was three Years in Dispair, or to speak in their Cant, *under Exercise*. Whosoever reads that Pamphlet will find, that the poor Woman's Distemper proceeded only from their indiscreet Preaching, representing God as a sower, severe and unmercifull Being. It is known in the Shire of *Twiotdale* that *Mr. Welliam Veach* murdered the Bodies, as well as the Souls, of two or three Persons with one Sermon; for preaching in Town of *Fedburgh* to a great Congregation, he said, *There are two thousand of you*  
here



here to Day, but I am sure 80 of you will never be saved; upon which three of his Ignorant Hearers, being in Dispair, dispatched themselves soon after. And lately in Edinburgh Mr. James Kirkton, ( the Everlasting Comedian of their Party ) one of their famous Preachers in that City, praying publickly for a poor Woman much troubled in Spirit, said, *A wholesome Disease, good Lord, a wholesome Disease, Lord, for the Soul. Alas, said he, few in the Land are troubled with this Disease. Lord, grant that she may have many fellows in this Disease.*

Not only do they make their People distracted with such desperate Doctrine as this, but moreover they encourage them in direct Impieties. Mr. Selkirk preaching at Musselburgh expressed himself thus, *God sees no Sin in his Chosen; Now, Sirs, be you guilty of Murder, Adultery, Bestiality, or any other gross Sin, if you be of the Election of Grace there is no fear of you, for God sees no Sin in his Chosen covenanted People.* And this is consonant to an Expression of Mr. Samuel Rutherford's printed Letters, *Hellfulls of Sins cannot separate us from Christ.*

In the Parish of Mr. Micmath, Minister of Leswade, some of those who were lately the most active in persecuting and driving him from his Residence (even after he had the Privy Councils Protection, and a Guard assign'd him for his Defence) have since suffer'd violent deaths; two of them prevented the Hangman's pains by becoming their own Murtherers. When the Earl of Lauderdale and Sir George Mackenzie dyed last year much about one time, the party who pretend to unriddle all the most secret Causes of God's Providence, called their Deaths a visible Judgment, for their being Enemies to the good Cause, altho' it be well known that both these honourable Persons dyed of a natural Death, in a good Age, being both of them worn out with their great diligence in their King and Country's Service ( perhaps, indeed, their Days were shortned, by seeing such Firebrands able again to force themselves into the Church, as had before ruin'd both it and the State, and were the Scandal of Christianity as well as Disgrace of their Nation.) But

when these above-named Self-Murtherers of the Parish of

*Leswade*

*Leswade* had divided *Judas's* death betwixt them; the one hanging himself, the other ripping up his own Belly, till all his Bowels gushed out: The *Presbyterian* Preacher in that Parish, holding forth next *Sunday*, was so ready of Invention as to find Arguments from thence for the Confirmation of the good Cause: *Ab Sirs* (says he) *nothing has befallen these Men but what God had from Eternity decreed; and I can tell you, Sirs, why he decreed it, indeed it was even because they had gone sometimes to hear the Graceless Curates. Ab, Sirs, ye may see in this Judgment the danger of that Sin, beware of hearing Curates; Sirs, you see it's a dangerous thing, Sirs, but I'll tell you more yet a-ment this, Sirs, this is a plain proof that the Gospel has not been preached in this Parish these twenty eight Years, for in all that time you have not heard so much as of one that had a tender Conscience like these men; but now when we begin again to preach the Gospel, it's so powerful, that it awakes mens Consciences, and pricks them so at the Heart, that they cannot bear it, nor live under it.*

And now I leave the World to Judge, whether this sort of Learning and manner of Preaching, doth not stand in Diametrical opposition to all Religion and Reason, and does not in its Tenure and Effects, appear to be indeed the Doctrine of Devils, and another Gospel; and yet by it our Rabble Reformation has been wrought. All true and solid Learning, particularly Antiquity is decryed by them, because in it there is no vestige, no not so much as any shadow of *Presbytery* to be found; to preach Peace and Righteousness (tho' that be the design of the Gospel) yet since it does not answer the Ends of the Covenant, it must be condemn'd as temporizing, time-serving, and the pleasing of men more than God, who, they are sure, can never be pleas'd but in their Covenanted way.

Morality with them is but old, out-dated, heathenish Virtue, and therefore such a Book as *The whole Duty of Man*, is look'd upon with wonderful contempt by them: *Fraser of Bray*, one of the greatest among them, professes downright, that there is no Gospel, nor any relish of it in that Book, and that *Aristotle's Ethicks* have as much true Divinity as that

Book hath. And *John Vetch* of *Woolstrubbers* says, *That that Book is too much upon Moral Duty.* A certain Lady of their Stamp, getting it once into her hands, and hearing that it was a Moral Book, done by an Episcopal Divine, she made a Burnt Offering of it, out of her great Zeal against Episcopacy and Morality. Mr. *Macquire*, one of their celebrated Professors and Preachers, in his Preface to *Brown's Book*, entituled, *Christ the Truth, Way, and Life*, calls the people that are taken up with the whole Duty of Man, or any such Books, a *Moralizing*, or rather, says he, a *Muddizing Generation.*

The most of their Sermons are Nonsensick Raptures, the a buse of Mystick Divinity, in canting and compounded Vocables, oft-times stuffed with impertinent and base *Similes* and always with homely, coarse, and ridiculous Expressions, very unsuitable to the Gravity and Solemnity that becomes Divinity. They are for the most part upon *Believe, Believe*; and mistaking Faith for a meer Recumbency, they value no Works but such as tend to propagate *Presbytery.* When they speak of Christ, they represent him as a Gallant, Courting and Kissing, by their Fulsome, Amorous Discourses on the mysterious Parables of the *Canticles*; and making Christ and his Gospel to be their own Kirk Government; they have quite debased Divinity, and debauched the Morals of the People: This is evident, not only from their manner of Preaching, but also from their way of Writing most of their Books, whereof some Instances shall be given in the next Section.

Some of them have an odd way of acting in the Pulpit, personating Discourses often by way of Dialogue betwixt them and the Devil. Such ways were of old familiar to the *Monks*, as appears from *Monseigneur Claude* in his Second part of the *Defence of the Reformation*, Chap. 10. where he vindicates *Luther* from an aspersion cast upon him by the Church of *Rome.* For, say the *Papists*, *Luther professeth in his Writings, that he had a Conference with the Devil concerning the Mass, and that the Devil accused him for being an Idolater.* To which *Luther* answers, *That he was then in Ignorance, and that he*

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*bey'd his Superiours.* Hence the Papists conclude, that *Luther* was the Devil's Scholar. But *Monsieur Claude* lets them see, that *Luther* spoke in a *Monkish* Stile, and that the Stile of the Convent did represent conflicts betwixt the Flesh and Spirit, as personal exploits with the Devil: To prove this, he instances *St. Dominick*, who says, *That he saw the Devil one Night, in his Iron Hand: carry a Paper to him, which he read by the light of a Lamp, and told it was a Catalogue of his sins, and the sins of his Brethren,* upon which *St. Dominick* commanded him to leave the Paper with him, which was done accordingly; and afterwards he and his Brethren found cause to correct something in their Lives. All that is said for this, is, *that it is a Romantick Stile proper to the Monks,* and all that is meant thereby is this, *that the Devil could lay such sins to their charge, their Consciences did smite them, therefore they corrected what they found amiss.* But such a Stile did create wrong Ideas in the Litteral Interpreters of such Narrations: And it is like some of our Reformers reading Books of this nature, either thought such Apparitions real, or that they affected the Stile; for its reported of *Mr. Robert Bruce*, one of our Scotch Reformers, that having studied the Civil Law, and going one day to the Colledge of Justice, to pass his Tryals in order to commence Advocate, he said, *that he saw a great Gulph in the Close or Court of the Parliament-House, like the mouth of Hell,* and this diverted his enterance into the House, upon which he gave over the Study of the Law, and applyed himself to Theology. Whether the thing was literally true, or whether the man had a disturbed Imagination (as good men may have) or whether he affected the Style of the Convent, and meant thus much by it, That the imployment of a Jurist was dangerous, and apt to lead men into such Temptations as he feared might be too strong for him, I know not which to conclude; but this I am sure of, That one *Mr. Thomas Hogg*, a very popular Presbyterian Preacher in the North, asked a person of great Learning, in a Religious Conference, *whether or not he had seen the Devil?* It was answered him, *That he had never seen him in any visible*

appearance; *Then I assure you* (saith Mr. Hogg) *that you can never be happy till you see him in that manner; that is, untill you have both a personal Converse and Combat with him.* I know nothing more apt to create a more Religious Madnels in poor well-meaning people, than this sort of Divinity, in which our *Presbyterians* have quite out-done the senseless old *Monks*.

Their Principles and Doctrine being, as ye have heard, opposite to Morality, it will not be thought strange that the height of Pride and Rusticitie should appear in their Conversation: The common Civilities due to Mankind, they allow not to Persons of the best Quality, that are of a different Opinion from themselves. To avoid and flee from the Company where a Curate is, as if it were a Pest-house, is a common sign of Grace: To affront a Prelate openly is a most meritorious Work, and such as becomes a true Saint: To approve and applaud the Murtherers of the Archbishop of *St. Andrews*, is an infallible Evidence of one thoroughly reformed. That the World may be satisfied of their Behaviour towards ordinary Men, I shall give you some late Instances of their Carriage towards those of the highest Rank and Quality; the matters of Fact are such as are known to be true by Multitudes of People before whom they were acted; and themselves have the Impudence still to Glory in them; and yet I will not say, but some of the Party may deny them upon occasion at Court, as they do other things as evident; for I know what Metal their Foreheads are made of.

1. Then when their Majesties Privy Council, by advice of all the Judges conform to a standing Act of Parliament, and common Practice, appointed a Sermon upon the thirtieth Day of *January*, 1692: The Council some time before sent a Person of Quality, one of their own Stamp and Kidney, to the Commissioners of the General Assembly, to desire them in their Majesties and Council's Name, to appoint one of their number to preach before them in *St. Giles's Church* on that Day, and to put them in mind that it was the Anniversary for the Martyrdom of King *Charles* the

First,

First, and that a Sermon proper for the occasion was expected according to the Religion, Law, and Custom of the Nation. The grave Noddies of the Assembly answer'd thus, *Let the Council to do their own Business, for we are to receive no Directions from the State, nor to tak our Measures from the Council, especially in preaching Anniversary-Sermons.* Upon which they appointed Shields: a Cameronian, one of the most wild and violent of the Hill-men, to preach in the Tron-Church, wherein they used to have Weekly Lectures, as it happened upon that Day of the Week, but where neither the Lords of Council nor Judges were used to come. All that he spoke concerning the King's Murther was this, *Ye Sirs, perhaps some of you may foolishly fancy that I came here to day to preach to you concerning the Death of King Charles the First: What? preach for a Man that died forty Years ago, if it be true what some Histories tells of him, he is very much wronged; but if it be true what we believe of him, and have ground for, he is suffering the Vengeance of God in Hell this day for his own and Fore-fathers Sins.* The same Shields as he was holding forth sometime before at Edinburgh, said, That for ought he saw, King William and Queen Mary were rather seeking an earthly Crown to themselves, than seeking to put the Crown on Christ's Head. That is, in the Conventicle stile, to settle Presbyterian Government.

This same Year again they peremptorily refused and despised the Privy Council's Order, requiring them, according to a standing Act of Parliament, to preach upon that day.

2. Inst. Mr. Areskme preaching in the Tron Church at Edinburgh, the day after the King by open Proclamation had adjourned the General Assembly, said, *Sirs, Ye heard a strange Proclamation the other day, which I hope the Authors of may Repent some day: It brings to my mind, Sirs, an old story of King Cyrus, who once set his Hands fairly to the building of God's House, but his Hand was not well in the Work, when he drew it out again: All is well that ends well, Sirs; for what think ye became of King Cyrus, Sirs? I'll tell you that now Sirs; He e'en made an ill end; he e'en died a bloody death in a strange Land. I wish*



with the like may not befall our King; they say Comparisons are oddious, but I hope ye will not think that Scripture-comparisons are so; whatever you may think, I am sure of this, that no King but King Jesus, has Power to Adjourn our General Assembly. This was spoken so lately, before so great an Auditory, that whatever Rule may say in his next Book, yet I think the Author himself will not have the Impudence to deny it.

3. When last Summer their Commissioners returned from King William in Flanders, and told the General Assembly, That the King positively told them, that he would not any longer suffer them to oppress and persecute the Episcopal Subjects; and desired them in his Name to acquaint the General Assembly with his Mind, that for the Time to come they should proceed more moderately, otherwise he would let them know he was their Master. The Moderators said openly, That if it were not for the great Army he had with him, he durst not have said so to them; and however he had been wiser to have held his Peace, for that they own'd no Master but Christ.

When King William in January last desired them, by his Letter to the General Assembly, to re-admit into the Exercise of the Ministry, so many of the Episcopal Presbyters as should be willing to submit to and comply with a Formula which his Majesty had sent to them, and appointed to be the Terms of Communion betwixt the Parties: This Proposal of Peace and Union, which moderate Presbyterians might have been thought to have rejoiced in, was insolently rejected and exclaimed against by all the Assembly, except one Mr. Orock †. Then the common discourse and preaching of Presbyterians was, That King William designed to Depose King Jesus; that the prescribing to them any Formula was an Incroachment upon Christ's Kingdom, and violent Usurpation of his Priviledges; that any Formula but the **Covenant** is of the Divil's making, and ought not to tolerate

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† A Person who was well educated, and justly esteemed at St. Andrews University,

ated by Ptesbyterians. The Moderator of the Genral Assen-  
bly, in his Prayer immediatly after its Dissolution, reflected  
upon King *William* as sent in Wrath to be a Curse to God's  
Kirk. He and the whole Assembly protested against the  
King's Power to dissolve them, and before his Comissioner  
disclaim'd all his Authority that way : Afterwards, to  
make their Testimony ( that's their word for Treason ) Pub-  
lick, they went to the Cross of *Edinburgh*, and took a formal  
Protestation after the old manner against the King in behalf  
of the People of God ( by which they intend their own Sub-  
jects. ) The Magnanimous Earle of *Crawford* vowed before  
the Comissioners' that he would adhere to the Protestation  
with his Life and Fortüne, two things equally great and valu-  
able.

Their ordinary Doctrine and Discourse in the Pulpit and  
out of it, speaking of the Kirk and King, is, Deliverance  
will come from another hand; *but thou and they House shall*  
*perish* Mr. *Mathew Red*, holding forth the New Gospel at his  
Kirk in North *Berwick*, Feb. 10th, 1691, said. *The Kirk of*  
*Scotland is presently under the same condition that David was*  
*when he was so sore persecuted and pursued by Saul, that he seem'd*  
*to have no way left him to escape ; but then a Messenger came and told*  
*Saul that the Philistines had invaded the Land ; this gave Saul*  
*some other + Tow in his Rock, and by that David was delivered.*  
This Mr *Red* being that night with another of his Brethren  
at Supper at a Knight's House in that Parish, told plainly  
that by the *Philistines* in his Sermon he meant the *French*.  
And both the New Gospellers agreed, that the Kirk of *Scotland*  
could not now be delivered but by an Invasion of the *French*  
to restore King *James*. This account I had from a Gentle-  
man of good Credit who was present both at the Sermon and  
supper.

Mr. *Stenton*, one of their noted Preachers, said in an open  
Company, the day after the Assembly was dissolved, *That*  
*they had appointed their next Meeting in 1693, hoping that before*  
*That*

St. And That is in *English* some other Fish to Fry.

that time they might have another King who would allow them better Conditions. They now lay great stress upon the Prophecie of an old Man in the *West*, who at his dying in 1689, said, *The perfect Deliverance of God's Kirk must come after all by the French, for this King William will not do it.* And say commonly, that they brought in a Dog for God's sake, and that he now begins to bite the Bairnes.

This being their way of treating a King who has condescended to oblige them even to his own loss, and to the wonder of Mankind; what may their Fellow-subject, especially such as are not of their Biggotry or Opinion, expect from them? That this is no new thing to them, nor the actings only of some few of the more rigid sort of them, is evident from their extravagant and constant course of Rudeness to King *James* the Sixth, and to both the *Charles's*, whereof many Instances are to be seen in their own Books, some of them you may meet with in the next Section.

All the *Presbyterians* profess, that the keeping of Anniversary Days, even for the greatest Blessing of the Gospel, is Superstition and Popery. For the modestest of them that ever spoke last Year against *Christmas*, was *Frazer* of *Bray*, who preaching in the High Church of *Edinburgh*, in his ordinary turn upon that day on which *Christmas* fell, all that he said was, *Some will think that I will speak either for the Day or against it: To speak against it I see no reason, and to speak for it I see as little; for why should we keep our Saviour's Birth-day, and not his Conception.* Had this Man been but acquainted with the Liturgy of the Primitive Church, or of that in the Neighbour-Nation; he might have found that they keep Annunciation-day for the Conception, and this would have broke the strongest Horn of his *Presbyterian* Dilemma. But for all the Abhorrence that *Presbyterians* have, and do profess against the Observation of Anniversary-days, yet they never missed to preach an Anniversary Sermon on *Mr. Heriot*, who built and indued the great Hospital in the City of *Edinburgh*; the reason is, that for every Sermon on *Heriot's* Commendation, they get five Pounds, a new Hat and a Bible. If they



they could have made but the same Purchase by preaching on *Christmas*, it's more than probable that they would have thought the Annual Observation of our Saviour's Birth, as little superstitious as that of Mr. *Heriot's* Memory.

But the Disingenuity, Hypocrisy, and Covetousness of that Party appears not only in this; but in many other particulars; for who clamour'd more than *Presbyterians* against Plurality of Benefices, which was never allowed nor practised under Episcopacy in our Kingdom, and now several of them are suing for five or six Stipends at once, viz. the great *Apostles of the New Gospel*, Dr. Rule, Mr. John and Mr. William Vetches, Mr. David Williamson, John Dickson. I cannot here omit a passage of Mr. James Kirkton, now a famous Preacher in Edinburgh, who held forth formerly in a Meeting-house about three and twenty Miles from it, in the Parish of St. Martine, within the Shire of the Mers, in which Parish there was an Episcopal Minister that gave Obedience to the present Laws, but this Kirkton by the Act restoring Presbyterian Preachers to their former Charges, out of Malice against the Episcopal Minister, and Covetousness to get the Stipend of the place, \* comes from Edinburgh and preaches one Sermon in the Parish of St. Martine, and returning some days after, left the Church without a Minister, by which means he obtain'd to himself the Stipend of that Parish, tho' he lived and preaches in the City of Edinburgh ever since.

There is another, Mr. Anthony Murray, who has a considerable Estate in *Dunfire*, he ordinarily uses this Phrase as a Proverb, *That he desires no more in the World but a Bit and a Brat*; that is, only as much Food and Raiment as Nature craves; and yet this very Man that would seem so denied to the World, got himself into the possession of two fat Benefices, viz. that of *Counter* in which he never did preach, and that of *Dunfire* Parish, in which the Regular Pastor had served for the whole Year 1688, and for the greater part of the Year 1689, and yet was not allow'd one Farthing of the Living for either; altho' when he was drove away he had eight young

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\* Charity itself cannot put a better Construction on so foul an Action

Motherless Children, and no Bread for them, whereof *Murray* it seems not having one Child, had no sence at all.

Who cried out more against the Covetousness of Prelates, and complying Ministers, than *Mr. John Johnston*, yet in the time of his suppos'd Persecution, he made up two thousand and five hundred Pounds Sterling; and to the certain knowledge of his Acquaintances he was two hundred Pounds Sterling in debt when he abdicated his Parish. This same *Johnston* being called to a dying Gentleman in *East Lotham*, who was always Episcopal, (but the Call was by some Phantastical Friends, without the knowledge of the dying Person) *Johnston* having come to his Chamber, advances with many Hums and Ha's close to the Gentleman's Bed-side, and after stairing a while upon him, at last with a great Groan he gave his Judgment of his State and Condition in these words: *I see nothing there in that Face, ah, I see nothing but Damnation, Hell and Reprobation!* At which words, a merry Man standing by, whispers in the ears of the said *Mr. Johnston*, *He hath left you two hundred Marks.* *Mr. Johnston* at this changed his mind (like the Barbarians in the Isle of *Malta*,) and says, *But methinks I see the Sun of Righteousness rising with healing under his wings*, saying, *Son be of good chear, thy sins are forgiven thee.*

Who cried out more against Ministers Scandals, than one *Balfour* in the *Mers*, and yet but a few Months ago he fled for the Sin of Adultery himself. This among them is called but a Slip of the Saints; but far less Slips in others are aggravated into heinous Scandals and crying Sins, as that ought indeed to be esteem'd.

What greater act of Injustice than that done to *Mr. Alexander Heriot*, Minister of *Dalkeith*, who gave all Obedience to the Civil Law, and yet the Presbytery of *Dalkeith* permitted one *Calderwood*, a declared Enemy of *Mr. Heriot's* and some others of his Accusers, to sit as Judges among them, and not only admitted, but also invited and encouraged two or three Knights of the Post to swear, *That the Minister had danced about a Bone-fire the 14th of October 1688.* And when

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it was made appear to the conviction of all Men, that there was no Bonfires in the Town upon that Day, and that the Town was never wont to use any such Solemnity upon the occasion of that Day; all that the Presbytery said, was, *That they could not help it, for the matter was deponed, and they behoved to proceed, having a Call to Purge the Church.*

Besides, their not having good Notions of the Gospel, nor of any good Heathen Morals; one reason of their malicious and crabbed Nature may be, that they never suffered Affliction, for after they abdicated their Churches in 1662, they began every-where in their Sermons to cant about the Persecution of the Godly, and so magnifie their own Sufferings; by this means they were pamper'd instead of being persecuted; some of the godly Sisters supplying them with plentiful Gratuities to their Families, and Money to their Purse; they really lived better than ever they did before, by their Stipends. They themselves boasted that they were sure of Crowns for their Sufferings; and that Angels visited them often in their Troubles; and both were materially true.

I Know severals of them who got Estates this way, and that grew fat and lusty under their Persecutions. Mr. Shields, one of their honestest and best Writers, being wellacquainted with all they suffered, and a great Sharer in it, glories in this that they were highly provided, for in their greatest Difficulties, and makes an Arguement for it of their being God's People: In his Annlysis (as he call's it) on the 29th of Deuteronomy, delivered in a Discourse to the People on the Preparation-day before they renewed the *Covenants*, p. 10. l. 8. these are his Words: *Tho' in the Wilderness of Prelatick, Erastian, and Antechristain Usurpations, we did not meet with Miracles yet truely we have experienced Wonders of the Lord's Care and Kindness, and for all the Harassings and Persecutions, &c. the Poor Wilderness-Wanderers have look'd as Meat-like and Cloth-like as others that sat at Ease in their Houses, and drank their Wine and strong Drink.* The Party finding such good Fruits of their Itinerary Labours, continued to Preach the unthinking *Mobile* out of their Money and Senses, as well as out of their Duty to God and



Man, receiving in the mean Time, instead of *Cups of cold Water*, \* many Bowles of Sack; the true Covenant- Liquor, and the best Spirit that inspires the New Gospellers. By these means the Malignity of their Nature Was rather kindled than abated; the only Men that suffered any thing, being the poor silly Plow-men and Shepherds in the *West*, whom the false Teachers hounded out to die for a broken Covenant: It is true indeed many such Men being deluded in several Rebelions, put the State under a necessity of defending it self, by punishing some of them, and killing others in Battles; but yet before the danger of these Battles, the Preachers were Generally so wise as to save themselves, by running first; for had they been so honest as to have born but a part of these Burdens which they imposed upon their Profelytes, as so courageous as to have but shewed their Faces in the Day of Battel (to which they sounded the Allarm by their Sermons) then it, s like we shoud not have been now infested with such swarms of these Locusts as have over-spread our Land, and again filled our King's Chambers, as the Frogs and Lice of *Egypt* did that of *Pharoch's*.

Tho' upon certain occasions the more subtile and cunning *Presbyterians*, knowing that no art can defend or disguise the unaccountable wildness and madness of some of their party, are forced, to disprove and condemn them; yet they never fail to make use of the sufferings of these same wild Men, to magnifie that Persecution which themselves pretend to have undergone, but had not the least share in. Eminent instances of this we have in *Rules* late Book. To whom among other favours we owe this new distinction of wild and sober *Presbyterians*. Truly if the *Presbyterians* had met with the same measure with which they formerly served the *Prelatists*, if the had been used as they did good *Bishop Wishart*, whom they had made to lie seven Months in a dark stinking close Prison, withon the conveniency of so much as changing his

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\* The Name of a ridiculous and rebellious Book emitted by them in King *Charles* the Second's time.

his Shirt but once, so that he was like to be eaten up of himself, and the Vermine which that nasty place produc'd; it's probable that by such Severities (which I am glad they suffered not) they might have been brought to some thing of that good Man's Christian Temper and Disposition: And that this was very great, the worst of themselves were constrained to own, when upon changing of the Scene, he being deservedly advanced to the Bishoprick of *Edinburgh*, was so Charitable as to convey large supplies to such of them as were Imprison'd for their Notorious Rebellion at *Pentland Hills*, 1666, and that without letting them know from what hand it came, nay his Compassion to them was such, that he continued such *Presbyterian* Preachers as were any thing tollerable, in their Churches and Office; without imposing on them the conditions of Conformity which the Law then required: But now *Presbyterian* Preachers, even those that are called the soberest, as we may see by their daily Practices, and Expressions, are highly galled, because they are not allowed to treat the Bishops and other Ministers of God's Word, after the same Barbarous manner that they formerly did, that is, *Hew them in pieces before the Lord*, as they were wont to Phrase it, for they commonly compare Bishops to *Agag*, and those ordained by them to the *Amalekites*. The Episcopal Ministers and Rulers used all Christian and discreet Methods when they had Power to gain and oblige the Dissenters, and to save them from the Penalties of the Law.

But now such is the ingratitude of some, even of those same *Presbyterians* whom the Episcopal Ministers had saved from the *libbit*, to which the Law had justly doomed them; that they were the only Persons that invented false Stories, forged malicious Lybels, and raised Tumults against those very Ministers who had been formerly so kind to them; we have but too many instances of their rendering Evil for Good in this manner: And that which makes this the more strange and odious, is, that it is Acted under a pretence to Religion and Reformation; and that the giddy People are instigated to this

this Wickedness by their Preachers; I shall trouble the Reader at present only with two Particulars to this purpose: *Mr. Monro*, Parson of *Stirling*, was lately lybelled and accused before the Brethren of the Inquisition, by one whom as all the Neighbourhead knows, he preserved from being Hanged, when he well deserved it. And now, tho' the said Parson *Monro* has visibly baffled all the Articles of his Lybel to the disgrace of his ungreateful Accuser, and of those Preachers who openly prompted him to this Villany, yet they daily molest and disquiet him, because of his constant adherence to the Sacred Order of Episcopacy, which is the greatest Fault his Judges can accuse him of, except that of his possessing a good Living, and that his Parts and Piety darken the whole Prebytery, of which his Parishoners being fully convinced, Love him so well, that they resolve, cost what it may, they will not part with him as their Minister; and have therefore, to the great mortification of the Presbytery there, joyntly signified so much to them under their Hands.

The other particular instance of this Nature, shall be that of one *Ronaldson*, a Tennant in the Parish of *Cranston*, whom the Orthodox Minister there, *Mr. Burnet*, by his Intercession with Persons of Quality, preserved from having his Goods confiscated, and Person banished; after *Ronaldson* by his signal Disobedience to the Law had exposed himself to that Sentence: This kindness *Ronaldson* then looked on as great and surprising, That he often and openly professed he knew not how to be thankful enough for it; he and his Family constantly kept the Church thereafter, and upon every occasion acknowledged the Minister's singular favour, with all the Signs of sincere gratitude; But upon the new light of the Revolution, he appeared the most open and avowed Enemy that the Minister had: The Minister justly surprized with this, challenged his many promises of continuing grateful To whom *Ronaldson* gravely replied, that the thanks of his Preservation was not due to him, but only to God; who oftentimes (said he) stirs up ill Men to befriend his own people. This change was wrought upon the Man, and this answer



put in his Mouth (as himself owns and professes) by frequent Conferances with their Preachers, who in their private Discourses and publick Sermons have assured him, that he is not to look to the Instruement but to the Cause of his Preservation.

I shall shut up this head concerning the Persecution they pretended to have suffered, with a remarkable note of a sermon preached lately by Mr. Daniel Douglass, one of their great Mufties, Now Sirs, (says he) *I will be even plain with you, and perhaps e'en more plain than pleasant, Sirs, I'll tell you, Sirs, its ordinary for us to cry out that we were persecuted under Episcopacy, but we are yet living, Sirs; and why were we not Hanged as well as others were, beloved? It is e'en because we thought they did cast away their Lives needlessly, and that we would not venture our Lives for such matters as they ventured their Lives, for I know to meet with kindneß both from the Church-men and the States-men: And particularly I knew that the Clerks of Council and Session would take nothing from us, but there are no such Clerks now: For there is one Gibbie Eliot, Sirs, that has no Charity nor Discretion, for if we were all made up of Dollars, he would swallow us up; pray God, Sirs, to keep our Purses from that false lown Eliot.*

Ingenuity is a thing they are not concerned about, for that's but a Branch of dry Morality, below Men so full of Grace; some young Men among them that have had the Advantage of being abroad are more affable, and in their Conferences with Men of Sence, they ordinarily exclaim against the peevish sower and unconvertible Temper of Scotch Presbyterians; but yet these same Sparks of the Cause, sing to a quite contrary Tune when they are in a collective or representative body. I have read of a certain Monk who being wearied of the Cloyster aimed at a vacant Dignity, the possession whereof he knew would set him free: For this end he applied himself to every one of his Acquaintances that had Suffrage in the Election, and from every singular and individual Person he received very fair and satisfyng promises, but yet he found himself still disappointed when they met together in Assemblies for the Election, whereupon he

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invites most or all of them upon a set Day to Dine and be merry with him. They that were invited knew that he was not in condition to make any competent Provision for so many Guests; Wherefore according to the usual Custom of that Fraternity, they sent each of them some material or other, proper to make up the Feast; some sent Flesh, some Fish of divers Kinds, some sent Butter, some Cheese some Wine, and others Oyl. All which he boyled in one Kettle together, and his Guests being convey'd, he caused to serve that Hotch-potch in several large Dishes to them, so that every Dish as they tasted it equally disgusted them: Whereupon they asked what manner of Victuals it was? He said *it was just such as themselves had sent, all well boyled in a large Kettle together.* That, say they, *is the worst Meat in the World when thus jumbled together, but very good when every thing is dressed by itself.* Just so are ye to me, says the Monk, *you are very fair and kind, when single, and one by one:* But I can find nothing worse then you, when you are all together. The *Presbyterians* resemble the *Monks* in this, as in many other things, for take them singly, and they generally condemn the Methods and Proceeding of their Brethren, as rigid and severe, but take the same Men met together in a *Presbytery*, *Synod*, or *Assembly*, and the whole Body is the most unpalatable and most unsavory Hotch-Potch in the World.

And now to hasten to a close with this Section, Strangers may justly wonder that Men of such Temper and Qualification, as ye have heard the *Presbyterian* Preachers to be, should have any followers. But this will not seem so strange to such to consider what Multitudes of the Raabble, crowd after *Jack Bowels* in his Drunken Fits, women and Children are ordinarily led by noise and shew, tho' it were of Hobby-Horses and Rattles. And indeed the *Presbyterian* Preachers are only flocked after by such a Herd; some out of a blind Zeal and Itch after novelty and change, some again loving to Fish in the troubled Waters of such Confusions as are inseparable from *Presbytery*, hoping thereby to mend their broken Fortunes. And to palliate their want of Sense, and

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greater Faults, by a pretence to strict Religion: Others frequent them for sport and diversion, as Men of little Sense and less business run after Stage-Players and Rope-dancers.

Sometimes ago these Preachers were conversant only with Shepherds, and a few silly Women, laden with divers Lusts, whose hot Zeal had no knowledge to guide it; the Preachers then indeed admired themselves for Persons of great Gifts and Learning, because of the esteem that these ignorant Creatures had for them; but now that they are brought to Act in publick, and possess the Pulpits of Learned Men, they are at a great Disadvantage, for their better Auditories expect solid Divinity, Rational and close Discourses, and that being none of their Talent, puts them quite out of their Road and Element, and hence it is *that the People generally forsake and abhor them, and nothing but a few of the Rabble frequent their best Churches and Preachers*: So that now their own dear followers begin to complain and cry out, *That Christ did more good in the Hills than he does now in the Churches*. And if they hold on at their usual manner of Raving in Pulpits, they cannot fail to render themselves as Ridiculous and odious as they deserve, which they have made pretty good Advances to already. They frequently upbraid Curates, as deserted of the Spirit, because they own that in the composing of their Sermons they make use of Books, and yet Mr. David Williamson, one of their ablest Men, Preaching before the Parliament, on Ps. 2. and verse 12. stole most of his Sermon from Herle's *Tripus* of Wisdom, and had the Confidence to reprint the same at *Edinburgh*. Indeed the nonsense and railing of that Sermon is wholly his own; for none but himself ever pretended or presumed as he does there, That Christ dyed a Martyr for the *Presbyterian* Government; because forsooth this Inscription was written on his Cross, *Jesus of Nazareth, King of the Jews*. I do not discommend the use of Books, but the Hypocrisie of these Men, who give out that they Preach meerly by Inspiration and Meditation, as Mr. Areskine did in a Sermon, which he Preach'd lately in the *Tron Church* at *Edinburgh*, his words were these,



*The Curates goes to their Books for Preachings, but we go to our Knees for our Preachings.* And yet such is the silliness of some deluded People, that they proclaim these for Soul-refreshing and powerful Preachers, and for Men that, as they Phrase it, have an inbearing Gift, speaking home to their Hearts; Indeed make some People judges, we know *Presbyterian* Sermons will gain the applause. I remember the Old Fable of the *Cuckow* and the *Nightingale*, both contended who should Sing sweetest, the *Ass* because of his long Ears is made judge: The *Nightingale* Sung first, the *Cuckow* next, the *Ass*'s determination was, that truly the *Nightingale* Sung pretty well, but for a good sweet plain taking Song, and a fine Note, the *Cuckow* Sung far better.

Some who are not so well acquainted with the *Scotch Presbyterian*'s manner of Preaching and praying may, perhaps, think that matters are here aggravated against them, because things so very Ridiculous were never vented by any former Sect, as these I have and am hereafter to discover of them; but they are too well known to be denyed among us: And that Strangers may not think themselves imposed upon, I shall in the next Section give the Reader some little taste of their Printed Books, and leave him to judge from the Ridiculousness of what they have deliberately published to the World that way, what extravagancy they may be Guilty of in these extemporary Ravings, which they mis-call Spiritual Preaching and Praying.

## S E C T. II.

*Containing some Expressions out of their printed Books.*

**A**ND first for their Sermons; Mr. *William Guthry* at *Fenwick*, hath printed one full of Curses and Imprecations, *Viz.*

*Will you gang Man to the cursed Curates? Gang, and the Vengeance of God gang with thee; The cursed Curates bids us side with them;*

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the Devil rugg \*their Hearts out of their sides. The Sermon in every Page is to the same purpose. The People in the West are mightily taken with it; and the Author is held for a great Saint among them, chiefly upon the account, as themselves phrase it, of his sharp Pen against Prelates and Curates.

Mr. Walwood, Brother to *Mercurius*, in a printed Sermon on this Text, *If the righteous shall scarcely be saved, &c.* says, among other as ridiculous things, these words, *Men think that every Dog will win to Heaven, but I assure you, it is a great matter to win there; for Noblemen that will be saved I believe there's not twenty, I throw I doubled them: for Gentlemen I could write them all in three Inch of Paper.* Ibid. *Men thought much when a part of the City of Glasgow was burnt, but for my part I would not shed a Tear tho' Glasgow and Edinburgh both were burnt; and a great matter, they burnt the Covenant.*

The best of their Preachers were singled out to hold forth to the Parliament, and the L. Commissioner, M. a Person equally fitted to judge of Ministers and Statesmen, appointed such of these Sermons to be printed, as he in his Godly Wisdom thought fittest for advancing the designs of Omnipotent Presbytery. These Sermons are generally inanced by the Party, and preserved as infallible Evidences of the great Learning and Piety of the New Gospel Professors, upon which account they are carefully kept from malignant Hands and Eyes: However, I once had the favour allowed me to read three of the choicest of them, published by *Williamson, Rule, and Spalding*; wherein they extol *Presbyterian Government*, with all the glorious Epithets due to the Gospel and the Christian Church, viz. *Christ's Bride, his Virgin, his Spouse, his Glory, his Honour, his Church, his precious Remnant, his glorious Elect, his pure People, God's House, Tabernacle, Dwelling-place and Sanctuary, his Holy Ark, his chosen Generation, his dear Children, his Kingdom, his Mountain, his Jewels, his Crown, Scepter, and Diadem; in a word, the most obscure and*

\* Tear. \* Notes of Printed Sermons before the Parliament.

*darkest Prophecies and Revelations were all spoke with an eye to the present Scotch Model, tho<sup>t</sup> that be so new as never to have been heard of in Scotland, or any other Church before; and the Presbyterians themselves will as soon prove that the High Priesthood of Aaron among the Jews was a Type of Presbyterian Democracy in the Church, as shew any Foot-steps, or the least mention of Presbyterianism in any of the ancient Monuments and Records of the Church, except they will say that Christianity began with Calvin; and yet if you'll believe the Sermons of the former Triumvirate, that they oppose the Rigour of Scotch Presbytery are Enemies to God and his Cause, to Christ and to his Gospel, they are worse than Heathens, they are Philistines, which are not to be suffered to live in the Holy Land\*, nay, they that concur not to advance it to its former height, (and that is above King and Parliament) not only their Estates and Lives, but their Souls may go for it: You Members of Parliament who are not forward for this, you shall with Jehoiakem, be buried with the Burial of an Aß: Think but seriously what an Epitaph may be written on your Tomb, and what Discourses may be of you when ye are gone, Here lies a Man that never was a Friend to Christ or his Interest, now he is dead, but he was an Opposer and Persecutor of Christ, of his Truth and People. But dying is not all, what shall ye say when ye shall be cited at the great Assize, before the Tribunal of Christ, to that Question, What Justice and Vote gave ye to me in my afflicted Church, in the first Parliament of King William and Queen Mary in Scotland, was ye for me, or against me?*

*Spalding's Sermon before the Parliament, on 1 Chron. 12. 32. p. 20. Versus finem & p. 21. Initio.*

Mr. Gilbert Rule in his Sermon before the Parliament, on Isaiah 2. 2. (for their Texts are generally out of the obscurest places of the Old Testament,) takes it for granted, that the Mountain of the Lord's House there spoke of, is expressly meant

\* Spaldin's Discourse to Parliament.

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meant of *Scotch Presbytery*; Which, he says, is terrible as an Army with Banners. This last, I confess, has often been found true in the most literal sense; but why *Presbytery* should be called a Mountain, I cannot so well say, except it be because it was exalted at || *Dunee-law* above the tops of the Mountains, that is, Monarchy and Episcopacy, at which time the Phanticks and Rebels were the Nations that flocked unto it, and establish'd it upon the ruins of their own former Oaths and Obligations. But to speak in his own words, *The exalting and establishing of Scotch Presbytery, (for that's the only true Religion,) the flourishing of it, is the means to advance the poorest and most contemptible People \* to Reputation both with God and all good Men, yea, often in the eyes of them that are but moral and insensible, tho' Enemies, as is evident from Deut. 4. 6. This is your wisdom in the sight of the Nations, which shall say, Surely this Nation is a wise and understanding People: For what Nation is there so great, who have God so nigh unto them, &c.* Now that nobody might mistake, as in this he meant Religion in general, and not *Scotch Presbytery*, he makes Application particularly to the Kirk in these words, *If ye will set Christ on high in this poor Church, he will set the Church and Nation on high; Scotland hath in former times been \*renowned and esteemed among the Churches of the Reformation upon this account: It may be an Honour in after Ages to your Posterity, that such a Man was active in that happy Parliament that settled Religion in the Church; yea, this way will render us more formidable to our Enemies, and Unfriends to our Way \*, than strong Armies or Navies could do. 1. Sam. 4. 7. And the Philistines were afraid, &c. for they said, that God is come to the camp. Rule's Sermon before the Parliament, p. 13.* The plain meaning of this is, All the Land and Sea-Forces of England and the Confederates, can signify nothing against their Enemies, so long as they entertain or suffer amongst them these Enemies of Religion, the Bishops.

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|| The Hill on which they first drew up their Army against K. Ch. 1.  
 \* Such the *Scotch Phanticks* are indeed. \* The glorious days of the Covenant. \* That is true blue *Presbytery*:

The famous Man in his Generation, Mr. David Williamson, preached before the Reforming Parliament on this Text, *Be wise ye Kings, be instructed ye Judges of the Earth*, Psal. 2. 10. I cannot but approve the choice of this Text, because those Kings had need be very wise indeed, that have to do with *Presbyterians*; and those Civil Judges must be stronger than the Kirk, that will not condescend to be instructed by them in all things. In the former part of that Sermon he divides and subdivides Government so often, till (as the *Presbyterian* Author, from whom he steals these ridiculous Distinctions\*) he at last divides the King's and Judges from all Power: It's no new thing for some Men first to distinguish the King's Person from his Authority, and then to divide his Head from his Body; Well, it's granted by all hands, that such Men are well acquainted with all the ways of dividing Government. In the latter part of that Sermon, the Author speaking of *Presbyterial* Government, uses these words, which we easily grant to be peculiarly his own: *It's no light matter, (says he) it's an Ordinance of God, the Royal Diadem of Christ; he was a Martyr on this Head, for it was his Ditty on the Cross, John 19. 19. Jesus of Nazareth King of the Jews. If this Scripture do not prove that Christ died a Martyr for Scots Presbytery, I am sure there's no other place either in Scripture or Antiquity that will.*

The next Notes shall be from a Sermon that is highly valued by all true *Presbyterians*, viz. That which according to the Author's dating it, was printed the 40 Year of our Publick breach of Covenant; the Year, as the Author at the end of the Title Page describes it, *wherein there was much Zeal for confederating among Men, but little for covenanting with GOD.* In the 1, 2, 3, 4, and 5 Pages, he compareth the *Scotch* Covenants to the Covenant of Grace, and to the Covenants at Horeb and in Moab. In the 6th Page he says *The Covenant may be tendered and taken without the consent of the Magistrate, but his after Dissent or Discharge cannot loose the Obligation of it.*

\* *Howe's Tripus.*

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Page 9. He says, *As Israel in the Wilderness, so have we had our Marah's and our Massa's, and Meribahs, Taberahs, and Kibroth Hataavahs at Pentland-hills, Bothwell-bridge, Ardsinoss, &c.* From this consideration he presses the renewing of the **Covenant**.

Page 10. *God's removing two Kings who withstood the covenanted Reformation; and the abolishing two Wicked Establishments, Tyranny and Prelacy, should stir up all Lovers of Religion to the Duty of Covenanting.* Page 12. *All the meaner sort of all Sexes and Ages, Wives and Children, are obliged to this; tho' the Primores & Primatis regni do not concur, if the Children be not capable, Parents are to engage for them.* Accordingly (says he) in Scotland it hath been in use for Faithful Ministers, to take Parents engaged to the Covenant, when they presented their Children to Baptism†. page 14. *Subjects are relaxed from their sworn Allegiance to a King or Magistrate, by his rescinding or disowning the Covenant; as is plain from the third Article of the Solemn League: But there is nothing that can any way enervate the sacred Obligation of Scotland's Holy Covenant, which still must stand in inviolable force.* Page 16. *It is a Covenant obliging not only the present; but the absent, and not only the absent in regard of place, but in regard of time: It obligeth all the Children of Israel, binds all Posterity with Annexation of Curses to the Breakers.* Page 17. *It's the Foundation of the People's Compact with the King at his Inauguration: therefore as long as Scotland is Scotland, and God unchangeable, Scotland's Reformation in Doctrine, Worship Discipline, and Government, must be endeavour'd to be performed in a Conformity to the Covenant: The matter of it is moral, containing nothing but what is antecedently and eternally binding, albeit there had never been a formal Covenant; the ends of it are perpetually good.* Page 18. *The express Command from Exod. 23. obliges to banish all Covenant-breakers out of the Land; for the example of the popish prelati- cal, and Malignant Faction in Britain and Ireland, the suffering them to dwell in the Land, and creep*

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\* Three notable Rebellions raised by the Presbyterians against King Charles the Second. † Mr. Rule denies this in his late Book, altho' himself, and every Man acquainted with the Doctrine and Practice of the Kirk, knows it to be very true.



creep into Places of Trust, and especially the stupid Submission to the Restitution of Church and State, and to the Re-introduction of their wicked Establishments, abjured by Covenant; did gradually induce Parishes and Provinces to this dreadful Sin of Covenant-Breaking.

Then in some subsequent Pages he enumerates all the Curses and Plagues, National or Personal, spoken of in Scripture, as threatened with a special regard to the breaking of this **Covenant**, and who can tell (says he) but the Sword now drawn on Scotland and Ireland may avenge the Quarrel of God's braken **Covenant**. Page. 27 The breaking of the **Covenant**, is the most Heinous of all Sins: Profanity of all sorts, Hypocrisy, Idolatry, Adultery, Treachery, Pride, Blood, and Oppression, and all that ever brought down Vengeance upon any Generation recorded in Scripture, or in any History with these indeed, and the greatest aggravations of them, the Land hath been polluted; but chiefly that which incenses the Anger of the Lord, hath been, and remains to be Breach of **Covenant**, and all these Abominations not simply because Breaches of the Law of God, but as under this special Aggravation, that they have been and are Breaches of the **Covenant**, as is evident from Dut. 29. 25. Because they have forsaken the Covenant of the Lord God of their Fathers. &c.

\* Page 33. The great Reason why Men would renew the **Covenant** at this time, and why those of the true Presbyterian Party did it in the end of 1688. 'They thought it then (says he) expedient, as it is still, by renewing of these **Antient Covenants**, to declare what Cause they would avouch and appear for; what King they would own, and upon what Terms they would offer to their Submission to the present Government, then to be Established, who had before declared their Revolt from the former, and for this end to make this the Bond of their Association.

The same Author in his **Solemn Confession of Sins**, page 53. says most ingenuously; *We and our Teachers in a great measure complied with, submitted unto, and connived at the incroachments*

\* Compare this with making Presbytery the Foundation of the present Civil Government, without which, he says, it cannot subsist. See **Vindication on**, Page 9. at the end.

of the Supremacy, and absolute Power, both in accepting and countenancing the Former Indulgences, and the late Toleration. We have taken and subscribed Oaths, and Bonds; all which have been contrary to the Reformation we were Sworn to preserve.

Page 54. We are obliged to confess the offensive Carriage, and Conversation of many that have gone to England, who have proven very stumbling to the **Sectarians** there: Yea, of late, many have embraced the Toleration introductive of a **Sectarian** multiformity, without so much as a Testimony against the Toleration of Popery itself. The general Toleration, which in its own Nature tended, and in it's Design intended, to introduce Popery and Slavery by Arbitrary and Absolute Power, hath been accepted and addressed for, by many of our Ministers; and countenanced, complied, and concurr'd with by many of our People, without a Testimony or endeavour to understand it. — Many dregs of Popish Superstition have been observed, Popish Festival days as † **Pasch**, **Pule**, and **Fasting Eve**, &c. have been kept by many: And prelatical Anniversary days devised of their own Heart, appointed for Commemorating the King's Birth-Days, as *May 29. Octob. 14. &c.* Who were born as Scourges to this Realm, being complied with by many, page 58. As it was our Fathers Sin to inaugurate the late King, after such Discoveries of his Hypocritical enmity to Religion and Liberty, upon his subscription of the **Covenant**; so when he burnt and buried that Holy **Covenant**, and degenerated into manifest Tyranny, and had razed the very Foundation on which both his Right to Govern, and the Peoples Allegiance were founded, and remitted the Subjects Allegiance, by annulling the bond of it; we sinned in continuing to own his Authority. When all he had was engaged and exerted in Rebellion against God; for which the Lord put us to shame, and went not out with our Armies at **Peniland Hills** and **Bothwell- Bridge**.

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† Easter, Christmas, Shrove Tuesday.

*Notes out of the Hind let loose, Printed 1687. which Book is the great Oracle and Idol of the true Covenanters.*

Pag. 3. It's observable how reproachfully he speaks of Princes, and even of such as are now our King's Allies, in these words, *The Protestants of Hungary are under the tearing Laws of that Ravenous Eagle the Tyrant of Austria: Those of Piedmont under the Grassant Tyranny of that little Tyger of Savoy.*

Pag. 24. 'Our first Reformers never resigned nor abandoned that first and most just privilege of Resistance. Nay, nor of bringing publick Beasts of prey to condign Punishment, in an extraordinary way of vindictive justice; E. G. Cardinal Beaton that was Slain in the Tower of St. Andrew's by James Melvin, who perceiving his consorts moved with Passion withdrew them, and said, *This work and Judgment of God, altho' it be Secret, ought to be done with greater Gravity; and presenting the point of his Sword to the Cardinal, said, Repent thee of thy former wicked Life, but especially of the shedding of the Blood of Mr. George Wisheart, which yet Crys for Vengeance from God upon thee: And we from God are sent to revenge it; for here before my God, I protest that----- Nothing moveth me to strike thee, but only because thou hast been, and remainest an obstinate Enemy against Christ Jesus and his holy Gospel; Of which fact, says my Author, the faithful and famous Historian Mr. Knox, speaks very Honourably, and after the Slaughter joyned himself with them; yet now such a fact committed upon such another Bloody and Treacherous Beast, the Cardinal prelate of Scotland Eight Years ago, is generally Condemned as Horrid Murder.*

Pag. 75. Speaking of the King's defeat at Worcester, he says, *Israel had Sinned and Transgressed the Covenant. — Having taken the accursed thing, and put it even amongst their own stuff; therefore the Children of Israel could not stand before their Enemies, but an Army of them near 30000 was totally Routed at Worcester; and the Achan, the cause of the overthrow, was forced to hide himself beyond Sea, where he continued a wandering Fugitive in Exile, till 1660. False Monk, then General, with*



Combination of Malignants, and publick Resolutioners, did machinate our Misery, and effectuated it, by bringing the King home to England from his Banishment, wherein he was habituate into an implacable hatred against the Work of God.

Pag. 96. 'The Covenant is our Magna Charta of Religion and Righteousness, our greatest Security for all our Interests.

Pag. 99. 'That same perfidious Parliament fram'd an Act for an Anniversary Thanksgiving, Commemorating every 29th of May, that Blasphemy against the Spirit and Work of God; and Celebrating that unhappy Restauration of the Rescinder of the Reformation, which had not only the Concurrence of the Universality of the Nation, but (alas! for shame that it should be told in *Gath*,) even of some Presbyterian Ministers, who afterwards accepted the Indulgence; one of which, a Pillar among them, was seen scandalously Dancing about the Bonfires.——O Holy and Astonishing Justice, thus to Recompence our way upon our own Head; To suffer this holy Work and Cause to be ruined under our unhappy Hands, who suffered the Destroyer to come in, who had it in his Heart, swell'd with enmity against Christ, to raze and ruin the Work, as he most Wickedly did.

Pag. 110. 'The King gave us many proofs and Demonstrations of his being true to *Antichrist*, in minding all the Promises and Treaties with him, as he had of his being false to Christ, in all his Covenant Engagements with his People: For in the Year, 1666. He, with his Dear and Royal Brother the Duke of York, contrived, Countenanced, and Abetted, the burning of *London*, evident by their employing their Guards to hinder the People from saving their own; and to dismiss the Incendiaries, the Papists, who were taken in the Fact.

Pag. 123. At length the virulent Traytor James Sharp, the Arch Prelate, received the just Demerit of his Perfidy, Perjuries, Apostacies, Sorceries, Villanies, and Murders, sharp Arrowes of the mighty, and Coals of Juniper, for upon the 3d of May, 1679. several worthy Gentlemen, with some other Men of Courage and Zeal

for the Cause of God, and the good of the Country, executed Righteous Judgment upon him at Magus Moor, near St. Andrew's: And the same Month on the 29th of May, the Testimony at Rutherglen, was published against that Abomination of Celebrating an Anniversary-day for setting up an usurped Power, destroying the Interest of Christ in the Land, and against all sinful and unlawful Acts emitted and executed, published and prosecuted against our Covenanted Reformation; where also they burnt the Acts of Supremacy, the Declaration, the Act Rescissory, for the burning the Covenant.

Page 146. At length the King of Terrors, a Terror to all King's, cut off that Supreme Author and Authoriser of Mischiefs, Charles the Second, by the suspicious Intervention of an unnatural Hand, as the Instrument thereof; wherein much of the Justice of God was to be observed, and of his Faithfulness verified; That bloody and deceitful men should not live out half their days: His bloody Violence was recompenced with the unnatural Villany of his Brother, and his unparallel'd Perjury was justly rewarded with the most ungrateful and treacherous Monster of a Paricide: for all the numerous Brood of his adulterous and incestuous Brats, begotten of a Multitude of Whores, at home and abroad, yea, with his own Sister too, he died a Childless Pultron, and had the unlamented Burial of an Ass: and for all his Hypocritical Pretensions to a Protestant Profession, he drunk his Death in a Popish Potion, contrived by his own dear Brother that succeeded him; — passionately representing Charles his Vow, to suffer the Murder of the Earl of Essex to come to a Trial, which was extorted by the reiterated Solicitations of some, who offer'd to discover by whom it was contrived and acted; which made the Duke's guilty Conscience to dread a Detection of his deep Accession to it: whereupon the Potion quickly after prepared, put a stop to that, and an end to his Life, February 6th, 1685: of which horrid Villany time will disclose the Mystery, and give the History when it shall be seasonable.

Page 227. 'A Prelate's Depute is no Minister of Christ, but a Curate is a Prelate's Depute, Ergo. — That a Prelate's Depute is no Minister of Christ, I prove not only from that, that a Prelate, *qua talis*, is not a Servant of Christ,

Christ, but an Enemy; and therefore cannot confer upon another that Dignity to be Christ's Servant; but also from this, that the Scriptures allow no derivation of deputed Officers, *Rom. 12. 7, 9.*

Page 255. 'Never can it be instanced these twenty seven Years, that the Curates have brought one Soul to Christ, but many instances may be given of their murdering Souls: Hence these who cannot but be Soul-murderers, may not be heard or entertained as Soul-Physicians; but the Curates cannot but be Soul-murderers, *Ergo.*

Page 256. 'The Meetings of the Curates, for Administration of Ordinances in their way, the Lord hates, and hath signally forsaken: therefore we should hate and forsake them. This is confirmed by Mr. *Durhame, Rev. 1. p. 55.*

Page 259. 'Hearing of Curates reductively involves us under the guilt of Idolatry, and breach of the second Commandment; therefore we ought not to let them dwell in the Land, lest they make us sin, *Exod. 23. 32.* We should destroy their very names out of the place, *Deut. 12. 3. Jud. 2. 7.*

Page 285.  *Jus Populi*, cap. 16. (says he) 'Make this one Character of a Tyrant, that living in Luxury, Whoredom, Greed and Idleness, he neglecteth, or is unfit for his Office. How these suite to our times, we need not express; what effrontery of Impudence is it for such Monsters to pretend to Rule. P. 296. Kings and Tyrants for the most part are reciprocal terms.

Page 306. *We own the Obligation of our sacred Covenants unrepealably and indispensably binding to all. But we deny that hereby we are bound either to maintain Monarchy, or to own the Authority of either of the two Monarchs that have monarchized or tyrannized over us these twenty seven Years past. In the Covenants we are not bound, but only conditionally, to maintain the King's Person and Authority, that is only upon the terms that he should be a Loyal Subject to Christ, \* and a faithful Servant to the People, which* he

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\* Mr. Rule upon the matter affirms the same, *Second Vindic. p. 90.*



he cannot be thought, who does not cause all to stand to their Covenant-Engagements, as Jofiah did, 2 Chron. 34. But, alas, there was never a Jofiah in the Race of our Kings; they rose up to the height of Rebellion against God and the People, with Heaven-daring Insolency, not only breaking but burning the Holy Covenant.

*Concerning owning Tyrants Authority, p. 308.*

• When Monarchy becomes opposite to the Ends of Government, the Contagion of it affects that very Species of Government; and then the House is to be pulled down, when the Leprosie is got into the Walls and Foundation. The People may make their publick Servant sensible that he is at his highest Elevation, but a Servant: Hence now when the Species named in the Covenant, viz. Monarchy is so vitiate, that it is become the Instrument of the Destruction of the Ends of that Covenant, and now by Law transmitted to all Successors, as an hereditary, perfect, and perpetual Opposition to the coming of Christ's Kingdom; so that as long as there is one to wear that Crown, (but *Jehovah* will in Righteousness execute *Coniah's* Doom upon the Race, *Jerem. 22. ult.* write this Man Childless,) and to enter Heir to the Government as now established, he must be an Enemy to Christ: There is no other way left, but to think on a new Model, moulded according to the true Pattern.

Page 311. • As he is not, nor will not be our covenanted and sworn King, and therefore we cannot be his covenanted and sworn Subjects; so he is not, nor can be our crown'd King, and therefore we cannot be his liege Subjects, owning Fealty and Obedience to him.

Page 340. • It will be found that there is no Title on Earth now to the Crowns, to Families, to Persons, but the People's Suffrage; for the Institution of Magistracy does not make *James Stuart* a King, no more than *John Chamberlain*.

Page 375. • Kings must be like Dogs that are best Hunters not those who are born of best Dogs; therefore Dominion is not hereditary.

Page 389. 'The Inferior is accountable to the Superior; the King is Inferior, the People is Superior; *Ergo*, the King is accountable to the People. The Proposition is plain; for if the King's Superiority make the People accountable to him, in case of transgressing the Laws, then why should not the People's Superiority make the King accountable to them, in case of transgressing the Laws.

Page 411. 'In the fourth Article of the *Covenant*, we are obliged to endeavour, that all Incendiaries and Malignants, &c. be brought to condign Punishment; therefore is it imaginable, that the Head of that unhallowed Party, the great Malignant Enemy, who is the Spring, and gives life to all these Abominations, should be exempted from punishment? Shall we be obliged to discover and bring to punishment the little petty Malignants, and this implacably stated Enemy to Christ, to escape with a Crown on his Head? Nay, we are by this obliged, if ever we be in condition to bring these stated Enemies to God and the Country, to condign Punishment, from the highest to the lowest. And this we are to do, as we would have the Anger of the Lord turned away from us, which cannot be without hanging up their Heads before the Lord against the Sun, *Num. 25. 4.*

Page 412. 'By the fifth Article of the *Covenant*, we are obliged to endeavour that Justice be done upon such as oppose the Peace and Union between the Kingdoms; but this Man and his Brother have destroy'd and annul'd that which was the Bond of these Kingdoms Union, viz. the Solemn League and Covenant.

Page 459. 'That from God *save the King*, now imposed, as it is found in Original, is only paraphrastically expounded, and most catachrestically applied to Tyrants, being in the native sense of the words only, *Let the King live*; which as it is now extorted most illegally, so it can be rendered neither civilly, nor sincerely, nor christianly: It is a horrid mocking of God, and a heinous taking of his Name in vain, contrary to the Third Commandment: If it be a congratulation, it is the more abominable, not only for the Hypo-

‘ Hypocrisie that is in it; but the Blasphemy, in giving Thanks  
 ‘ for the Promoter of the Devil’s Interest, and the destroyer  
 ‘ of Christ’s, and the Liberties of Mankind.

Page 466. ‘ Let us consider the Person and Matter, for  
 ‘ whom and for what, this Prayer (*God save the King;*) is ex-  
 ‘ torted: Either it is for the Salvation of *James* the Papist, or  
 ‘ of *James* the Tyrant; Now it’s not the Will of God, that  
 ‘ they that have and keep, and will not part with the Mark  
 ‘ of the Beast, should be saved; for he is adjudged of God to drink  
 ‘ the Wine of his Wrath, *Rev. 14. 9. 10.* We cannot pray  
 ‘ for him as a Christian, or as King, because he is neither;  
 ‘ and as a Tyrant he can no more be saved than as a Papist; for  
 ‘ *Tophet is ordained of old, yea, for the King it is prepared,* *Isai.*  
 ‘ *3. 33.* Now while he continues such, we must complain in  
 ‘ Prayers, not for his Mis-government only, but for that he  
 ‘ governs, and desire to be delivered for him; for considering  
 ‘ what a Man, and what a King he is, guilty of Murder, A-  
 ‘ dultery, Idolatry, under the Sentence of the Law, both of  
 ‘ God and Man; we can pray no otherwise for him, than for  
 ‘ a Murderer, Adulterer, Idolater; we cannot pray that  
 ‘ the Lord may bless his Government, for it’s his Sin and  
 ‘ our Misery, that he is a Governor, and his Throne is the  
 ‘ Throne of Iniquity. What Form of Prayer this Author  
 ‘ uses for the King, may be seen at the end of the Notes of  
 ‘ their prayers.

Page 482, and 483. ‘ These that now would impose Bonds  
 ‘ upon us, are such Sons of *Belial* as cannot be taken by  
 ‘ the Hand. There is one general Argument that will con-  
 ‘ demn coming in any Terms or Bonds with that party  
 ‘ that have broken the Covenant, because such Transactions  
 ‘ are a sort of Confederacy with the *known Enemies of the Truth*  
 ‘ and Godliness\*. Mr. Gillespy demonstrates, that to be un-  
 ‘ lawful; when in capacity, we should not suffer them to  
 ‘ dwell

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\* Compare this with the late Assembly’s refusing, at the King’s  
 ‘ desire, to admit of any of the Episcopal Clergy with them into the  
 ‘ Exercise of the Ministry.



‘ dwell in the Land ; if we are not to be familiar with Heathens ; far less with the Apostates ; for the Apostle la s much more restraint from Communion with them, than with Pagans, 1 Cor. 5. 10. And again, Exod. 34. 12. All sacred Transactions are discharged upon a moral and perpetually-binding ground ; and all Toleration is prohibited and all conjugal Affinity. Such Compliances brought on the first desolating Judgment, the Flood on the old World ; Gen. 6. when the Godly conformed and incorporated with the Ungodly Crew. — The Scriptures frequently disprove all Confederacies, Covenants, Concord, and without distinction, all Transactions and Unitive Agreements with the Men of Belial, that overturn the Reformation, p. 487.

Page 501. ‘ It’s clear from the Form, the Object, and from the Ends of the Covenant, which are all Moral, and of indispensable Obligation, that it is of perpetual and unalterably binding force, obliging the present and all future Generations.

Page 500 ‘ By Allegiance and Loyalty, cant be meant nothing else, by our present Governors, but an Obligation to own and Obey, and never to oppose the Design of advancing Tyranny ; and by Peaceableness and Orderliness, nothing else can be intended ; than an Obligation never to oppose either the present Settlement, or future Establishment of Popery and Arbitrary Power, upon the Ruins of the Reformation, and our Civil and Religious Rights and Liberties ; whence they that take these Oath and Bonds ; in any other sense, look more to the Liberties of Worldly Interest, than to the Dictates of Conscience, and by quibbling Evasions do mock God, deceive the World, and illude the Enemies, and delude themselves.

Page 505. *The Covenant is the Foundation of the People’s Compact with the King at his Inauguration, the Fundamental Law of the Government, and among the very Leges & regulæ regnandi ; so that the Rescinders of it are chargeable, not only with Perjury ;*

but of Treason and Tyranny, in breaking and altering the Constitution of the Government, and are liable to the Curse of the **Covenant**; for they cannot rescind that, nor escape it's Vengeance; whereof we have a Speaking-pledge already, in that the Rescinder of these **Covenants** was so terribly rescinded, and cut off by the hands of unnatural Violence; God thereby fulfilling that threatened Judgment of **Covenant-breakers**, That he that hath broken his **Covenant** shall be brought to Destruction; and bloody and deceitful Men shall not live out half their days: So Charles the Second got not leave to live out half of the days he projected to himself.

Page 508. To require Men to subscribe to a Declaration, asserting that the National **Covenant**, and the **Solemn League and Covenant**, were and are in themselves unlawful **Oaths**, is to require Men to enter into a Confederacy against the Lord, at which the Heavens might stand astonish'd; it's an unparallel'd breach of the third Commandment, and could no more be taken in Truth and Righteousness, than an **Oath** renouncing the Bible.

Page 513. An acknowledgment of Ecclesiastical Supremacy resident in the † King, is the most blasphemous Usurpation on the Prerogatives of Christ, that ever the greatest Monster among Men durst arrogate; yea, the Roman Beast never claimed more; and in effect it is nothing else but one of his Names of Blasphemy, twisted out of the Popes hands by King Henry the Eighth, and handed down to Queen Elizabeth, &c. By this many intolerable Inroachments, made upon the Liberties and Priviledges of the Church of Christ, are yielded unto; as that there must be no Church-Assemblies without the Magistrates Consent, but that the Power of Convocating and Indicting Assemblies does belong only to him, that he may dissolve them when he pleases, and that his Presence, or his Commissioners, is necessary to each National Assembly.

Page 516. 'To engage in Bonds of living peaceably, is to engage in Bonds of Iniquity; they are **Covenants** of Peace with God's Enemies, whom we should count our Enemies; and hate them because they hate him, Psal. 139. It's more suitable

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† Compare this with the Presbyterians now denying the Power to the King of dissolving the Assembly.

ble to answer as *Jehu* did to *Foram*, *Whit peace so long as the whoredoms of thy mother Jezabel, and her Witchcrafts are so many?* than to ingage to be at Peace with those who are carrying on *Babylon's* Interest, the Mother of Harlots and Witchcrafts\*.

Page 658. For private Persons to destroy and rid the Common-wealth of such Burdens and vile Vermin, so pernicious to it as Tyrants are, was thought a vertue meriting Commendation by all Nations; among the rudest Nations this is a Relict of Reason; as the Oriental *Indians* have a Custom whenever any Persons run a *Muck*, that is, in a revengeful Fury, take such a quantity of Opium as distracts them into such a Rage of mad Animosity, that they fear not to Assault and go thorow destroying whom they can find in their way; then every Man arms against him, and is ambitious of the Honour of first killing him; which is very rational; And it seems to be as rational, to take the same course with our mad Malignant *Mucks*†, who are drunk with Hellish Fury, and are running in a Rage to destroy the People of God.

Page 791. The exacting Taxations for maintaining of the Army, and the paying of Subsidies, was and remains to be a Consummating Crimson Wickedness, the Cry whereof reaches Heaven; since upon the matter it exceeded the *Gadarens* Wickedness, and was short of their Civility; they did not beseech Christ and his Gospel to be gone out of *Scotland*, but with armed Violence declared, they would with the strong Hand drive him out of his Possession, in order to which, their Legions are levied with a professed Declaration, That there shall not a Soul be left in the Nation, who shall not be slain, shut up, or sold as Slaves, who will own CHRIST, and his Interest,

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\* Upon this consideration the late Assembly refused at *K. W's* desire, to receive the Episcopal Party into any terms of Peace or Communion.

† All that are not true Covenanters.



Page 712. 'The paying of Subsidies to the present Government, is to furnish that Party of the Dragon's Legions, in their War against Prince *Michael* and his Angels, with Supplies; which no Moral Force can excuse, no more than it can do the shedding of the Blood of their innocent Children, or sacrificing them to *Moloch*; for no Sacrifice they can offer to the Devil, can be more real, or so acceptable, as what they declare by this; being so direct not only in opposition to the coming of the Kingdom of Christ, but the Deletion of his precious Interests, and the giving Satan such an Absolute Dominion in the Nation, as that they who have made the Decree, and all who put it in Execution, practically declare thereby they have mancipate themselves to his Slavery, and sold themselves to work Wickedness in the sight of the Lord: So likewise that all the rest of the Nation may with themselves become his Vassals, and in evidence of their Opposition to Christ, and in recognition to Satan's Sovereignty, and their Subjection, they are appointed to pay these black Meals.\*

Mr. *Rule*, the great Scribe now of the Party, in his *Second Vindication of the Church of Scotland*, owns at every turn, that there are many *Presbyterians* in Scotland, who are neither moderate nor sober; and to these he imputes all the Rebellions and Murders committed by the Party, and yet he calls the Legal Restraints put upon these wild or mad *Presbyterians*, (for so they must be called, if they be neither moderate nor sober,) cruel Persecutions: Now their whole pretended Martyrology being only made up of these Men, I would fain know whose Martyrs such Men were; for the Devil has his Martyrs too. This is Mr. *Rule's* best way of Reasoning, for which I am apt to think there's few of the Party that will thank him, it being most evident, that those whom he so much disowns and reflects upon, are the only true *Scotch Presbyterians*; for whereas *Rule*, and some few with him, who would be thought moderate and sober, have evidently

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\* Taxes.

dently deserted the old Cause, and seem to sit down upon the Lees of *Dutch Presbytery*, unto which they have basely degenerated, while these others tread exactly in the steps of their Forefathers, and act in a close Conformity to the **Covenants**, and the Decrees of the General Assemblies; which must be acknowledged to be the Rule of *Scotch Presbyterians*, or else it must be confest that they have none.

I shall leave the Reader to judge which of these two are indeed the truest *Scotch Presbyterians*, by the account which one of their own famous Writers gives of those whom Mr. Rule calls sober and moderate; in the *Historical Representation of the Testimonies of the Church of Scotland*, (printed 1687. p. 162. and downwards,) speaking of the Toleration granted in that same Year by the King, he says, and truly too; *That those who embraced it, acted contrary to the Presbyterian Principles of the Church of Scotland, particularly to the Declaration of the General Assembly, July 27, 1649; And contrary to the Covenant.* And on this Head his Arguments are infinitely beyond any that ever we have heard from Mr. Rule; For (says he) *this Toleration is founded on Sovereign Authority, Prerogative Royal, and Absolute Power, which all are to obey without reserve. Again, (says he) it comes through such a Conveyance, as suspends, stops, and disables all Penal Laws against Papists, and thereby everts all the Securities and Legal Bulwarks that Protestants can have for the Establishment of their Religion, making them depend only upon the Arbitrary Word of an Absolute Monarch, whose Principles oblige him to break it: So they that accept this Toleration, do thereby recognize a Power in the King, to subvert all Laws, Right, and Liberties; which is contrary to Reason, as well as Religion, and a clear breach of the Covenants: By this Toleration the Papists are encouraged and increased in Numbers, the whole Nation overflow'd with their Hellish Locusts, and all places fill'd with Priests and Jesuits; yea, the Executive power of the Government is put in the Hands of the Romanists. ---Whatever Liberty this may be to some Consciences, it's none to the Tender: it's only a Toleration which is always of Evil, for that which is good cannot be tolerated, under the Notion of Good, but countenanced and encouraged as such; therefore*  
*this*

this reflects upon our Religion, when a Toleration is accepted, which implies such a Reproach, and the annexed Indemnity and Pardon tacitely condemns the Profession thereof, as a Fault or Crime; which no Christian can bear with, or homologate by Acceptance; whatever some Addressers, particularly the Presbyterians at London, have blasphemously alledged, that God is hereby restored to his Empire over the Conscience: Moreover, \* (says he) true Presbyterians can never class themselves among them that are hereby indulged, viz. Archbishops and Bishops, all the Prelatical and Malignant Crew, all Quakers and Papists, reaching also all Idolatry, Blasphemy, Heresy, and Truth; making the Professors of Christ, Partners with Antichrist's Vassals. Such a Toleration is contrary to the Scriptures of the Old and New Testament; it's like Julian the Apostate's Toleration, designing to root out Christianity; it's contrary to the Confession of Faith; and therefore to accept this Toleration, is inconsistent with the Principles of the Church of Scotland, National and Solemn Leagues and Covenants, and Solemn Acknowledgments of Sins, and Engagements to Duties; in all which we are bound to Extirpate Popery and Prelacy, as inconsistent with the whole Tract of our former Contendings, and particularly with the Testimony of the Synod of Fife, and other Brethren, against Cromwell's vast Toleration and Liberty of Conscience.

The worst of all is, (says he) that it's further declared in that Toleration, that nothing must be preached or taught, which may any way tend to alienate the Hearts of the people from the King or his Government: here is the Price at which they ought to purchase their Freedom; a sad Bargain to buy Liberty, and sell Truth. But who can be faithful, but he must think it his Duty to alienate the Hearts of the people from such an Enemy to Christ? What Watchman must not see it his indispensable Duty, to preach so that the people may hate the Where, and this Pimp of Hers: It cannot be but very stumbling to see the Ministers of Scotland purchasing a Liberty to themselves, at the rate of burying and betraying the Cause into Bondage; and thus to be laid by, from all Opposition to Antichrist's Design, in such a season: The World will be tempted to think that they are not gover-

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\* Also and other London Presbyterians Address to K. J.



ned by Principles, but their own Interest, and that it was not the late overturning of Religion and Liberty that offended them; for if that Arbitrary Power had been but exerted in their favours, tho' with the same prejudice to the Cause of Christ, they would have complied with it, as they do now.

Mr. Rule in his late Book is highly offended with the Author of *The Case of the Afflicted Clergy*, for saying; That the *Presbyterians* Addressed and Thanked K. James for this Toleration, in a fawning and flattering manner: And yet, our honest *Presbyterian* Author deals more roundly with *em*, p. 173. his Words are these; The Addressees made thereupon, were with a strain of fullsome and blasphemous flatteries, to the dishonour of God, the Reproach of the Cause, the Betraying of the Church, the Detriment of the Nation, and the Exposing Themselves to the Contempt of All. Again, (says he, p. 176, 177, 178.) The Address itself is of such a dress, as makes the things addrested so to be odious; and the Addressers to forfeit the Respect, and merit the Indignation of all that are Friends to the Protestant and *Presbyterian* Cause.—— Nothing could have been more cross to the real desires of the *True Presbyterians*, than this newly start-up Opinion, that Interest has led 'em to espouse-- There is nothing here sounds like the old *Presbyterian* strain; neither was there ever an Address of this Style seen before from *Presbyterians*. It would have look'd far more *Presbyterian*-like, to have sent a Protestation against the now openly design'd Introduction of *Papery*, and Subversion of all Laws and Liberties, which they are Covenanted to maintain; or, at least, an Address in the usual Language of the *Presbyterians*, who used always to speak of the Covenants and Work of Reformation; but here ne'er a word of these, of Loyalty to His Excellent, to His Gracious, and to His Sacred Majesty; of Loyalty not to be questioned; an entire Loyalty in Doctrine, a resolute Loyalty in Practice, and a fervent Loyalty in Prayers. All that they are sollicitous about, is not for the Prerogatives of their Master, or the Liberties of the Church; but, lest their Loyalty be questioned,

sioned, that they be otherwise represented; all that They beseech for is, Not that the Cause of Christ be not wronged, or Antichrist introduced by this Liberty; but that those who promote any Disloyal Principles and Practices, may be look'd upon as none of theirs: And all the hopes they have, is in the great perswasions of His Majesty's Justice and Goodness.

Here's a Lawless, Unrestrained Loyalty to a Tyrant, claiming an Absolute Power, to be obeyed without reserve; not only professed, but solicitously sought to be the Principle of **Presbyterians**, whereas it is the Principle of Atheistical **Debes**. — This is not the **Presbyterian Loyalty** to the King, according to the Restrictions in the **Covenants**; but **Erastian Loyalty** to a Tyrant in his overturning Religion, Laws and Liberties, and in protecting and encouraging all Iniquity. This Loyalty in Doctrine will be found Disloyalty to Christ, in a sinful and shameful silence, that wrong is done to him. This Loyalty in Practice, is a plain betraying of Religion and Liberty, and lying by from all opposition to the destroyer of both. And this Loyalty in Prayers, for all Blessings ever to attend his Person and Government, will be found inconsistent with the Zeal of Christians, and the cries of the Elect unto God, for Vengeance upon the Supporters of Antichrist; nor consonant to **Presbyterian Prayers** in reference to Popish Tyrants; it were much more suitable for them to pray, *That God, which hath caused his Name to dwell in his Church, may destroy all Kings that shall put to their Hands to alter and destroy the House of God, Ezra 6. 12.*

Page 178; 179. ' This Address is so stuffed with sneaking Flatteries, that it would more become Sycophants and Court Parasites, than Ministers of the Gospel. — Nothing but a Rhapsody of Flatteries, justifying all his Claim to Absoluteness, and engaging to Demean themselves so, as that he may find cause to enlarge rather than to diminish his Favours, which can be no other way but in assisting him to destroy Religion and Liberty: O what an indelible Reproach is this for Ministers, who pretend to be set for the Defence of the Gospel, thus to be found betraying Religion

\* Shield  
authors

• This is in effect not only Flattery, but Blasphemy, as great as if they had said, They resolved, by the help of God, to be as Unfaithful, Time-serving, and Silent Ministers, as ever plagued the Church of God, p. 180.

Now the *Presbyterians* who accepted this Toleration, and made such bustling Addresses of Thanks to King *James* for it, are they whom Mr. *Rule* calls the sober *Presbyterians*: And now I leave him to Vindicate himself and them, from what is thus charged upon them, by one who is well known to be a true *Presbyterian*,\* and as such is at present owned and employed in a considerable Trust by the General Assembly: And if we may judge from all the Principles and Practices of former *Scotch Presbyterians*, he is really a far honestest *Presbyterian* than they who would call themselves Moderate; and yet in contradiction to that Title, persecute their Reformed Brethren with the greatest Rigour and Severity. To conclude this Head, and to justify what may be thought most severe in the Character given of *Presbyterians* in the former Section; if we may believe the account the *Presbyterians* of Scotland have published to the World themselves; (as I think they ought not to blame us if we do) then the one half of our *Presbyterians* are neither Moderate nor Sober, but wild Hill-men, Separatists, a robbing, lawless, ungovernable Rabble, a mad People, headstrong Trytors and Rebels, that is, in a Word, they are *Cameronians*, vide First and Second Vindication, & further Vindication of the Church of Scotland. The other half are Betrayers of all Religion, *Covenant-breakers*, Worldly, Fawning, Flattering, Court-Parasites, Blasphemous, Unfaithful, Time-serving, Silent Ministers, and the greatest Plagues of the Church of Scotland; vide *Hind let loose*, *Banders disbanded*. And even Dr. *Rule*, (as he intitles himself; and is angry that others do not call him so too) in that Defence of the *Presbyterians*, which he writes by the Order of the General Assembly, calls the *Cameronians* a People rendered mad, p.

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\* *Shields* Chaplain to my Lord *Augus's* Regiment; one of their famous authors and Preachers.



pr. And in the same Page, speaking of the other Party of Presbyterians, says, *I deny not but many of them put force upon their Light.* Again, p. 118. They did hear *renitente Conscientia*. And what is this to say, in plain terms, but that one Party of Presbyterians is without their Wits, and many of the other without any Conscience. Now what may Prelatists look for from such Men, *Pudet hæc opprobria nobis & dici potuisse & non potuisse refelli.*

There are some famous Authors more, that are fit to have place here, because in their Writings they discover the true Spirit of the Presbyterian New Gospel, two of them own themselves to be present Pamphleteers for the Party, pretending, forsooth to answer Books too. The honestest and truest Presbyterian of these two, shall have as he deserves the first place, that is the Author of the *brief and true Account of the Sufferings of the Kirk of Scotland, occasioned by the Episcopalians since the Year 1660*; London, printed 1690<sup>\*</sup>

In the very first Page, he seems to be struck with Astonishment at the thinking but of Episcopalians, (as he calls them,) 'O (says he) their Superlative Impudence, their Hellish Diffimulation and Malice: They imitate the Devil himself, who first tempts, and then accuses, tho' it's too visible that their Consciences are past feeling, being seared as with a hot Iron. When their Hierarchy was restored, the Devil, who seemed to be bound sometime before, was let loose, the Flood-gates of all Impiety and Wickedness were set open; and Hell did triumph in its Conquests over the Nation, and displayed its Banner, not only against Religion, but even Morality: Which the Prelates, and their Adherents were so far from opposing, that they indulged the People, but especially the Gentry, in their Wickedness.'

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\* That was no doubt in the peaceful and godly days of the Holy Covenant: But how seem'd the Devil to be bound then? why, it was after the New Gospel way, he was bound in the Chains of Blood, Murder, and Rebellion; being surfeited with those Sacrifices, he seem'd to lay himself down to rest, leaving all his Drudgery upon Earth to be performed by his Covenanted Agents.

ness, as knowing that to be the only Method to secure them on their side. Well, believe but this New Gospeller, and the *Scotch* Gentry, as well as Clergy, are a rare sort of Monsters, indeed; for the best Characters and softest Words he bestows upon them, are these. They are Godless, Miscreants, of the true Egyptian Breed, infamous Parasites, Sorcerers, and incestuous Apostates, infamous Warlets, infamous Villains, left to corrode their own vitious Bowels with their Inhumane Fury; the Devil's Instruments, fit only to be Stallions and Pimps to Bawdy-Houses; the Episcopalian Hurling Preachers, with their infernal Bawlings, the Scum and Refuse of the Nation, they bore the Characters of Wickedness on their Foreheads, liker Pagans than Professors, Blood-hounds, Children of Hell, the Tyranno-papa prelatical Host, the great Papa-prelatical Champion Dundee, Savage Beasts in Humane Shape, a graceless untoward Generation of Prelatists, who use nothing but Vexing for Reason, and Curling for Argument; ungodly Episcopal Brutes, that reprobate Faction; that Limb of Antichrist, and infernal Locust, the Apostate Archbishop Sharp, with a Malice like his Father the Devil, that waspish formal Prelate. — The Generation of Vipers, the Episcopalian Seed of the Serpent, Vexors and Buffoons, the most obdurate, impenitent, spiteful, base, impudent Priests, whose Fathers were not good enough to eat with the Dogs of their Flocks, infamous, scandalous, lying, Rannagates, &c.

This is the way the *Scotch* Presbyterians use to argue and answer Books; and these are the sweetest Flowers of our Authors Presbyterial Rhetorick, that he liberally strows in every Page of his *Book*; which being quite contrary to the Spirit and Genius of CHRIST must be allowed to pass for new minted, superfine *Presbyterian* Gospel.

Well, so much for *Scotland*; that's his own Country: perhaps our Author may be more courteous and civil to Strangers. Next then let's see how he treats the other Reformed Churches: As for the Church of *England*, he dis-

charges most furiously against her in many places, viz. p. 7. She is the worst constitute Church in the World; These Cantibees, let their Hyperbolical Pretensions of Zeal for Religion and Loyalty, be what they will, if the King but put forth his Hand to touch them, they will curse him to his face; \*and rather than part with an Inch of Superstition, or a Swinish Lust, will, as the Party have always done, lay a Confederacy with Hell and Rome, as times past and present do evidence beyond contradiction. I wonder he did not add, and times to come; for that would have been as true as the other.

And again, p. 8. *For the new upstart slavish Doctrine of Passive Obedience, as the Church of England had the Dishonour to be the Mother of it, she has also the Ignominy to be the Murderer, having basely cut it's Throat, as Harlots use to do sometimes with their spurious Brood†.*

Page 27. 'If the English Clergy offer to assist the Prelatical Scots, as they are readier by a thousand to one to do it, || than to Swear Allegiance to their Sovereigns, it may arm the good Women with their Folding-stools once more against them; as it did formerly in King Charles the First's time, when one of the Bishops began to read the Common-Prayer, which she called Popery§.

Pag. 28. "Is it not as lawful for the Scots Presbyterians to pray against the English Hierarchy as Antichristian. As for the English Clergy and Prelates too, to Plot, drink and plead in their Sessions at the Devil, against the Scots Presbytery: And I believe they would pray against it also, but that they have not a Form for it. To suppose, that the banishing the Prelatical Scots Clergy was not encouraged by Authority, is

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\* The Presbyterians indeed ordinarily prevent the King's putting forth his hand against them, by assaulting him first. † The great design of the New Gospel to decry Passive Obedience, and to blaspheme the Church of England. || The English Clergy, who scruple to Swear, shew, that they can patiently suffer, and therefore are not concerned at what Presbyterians threaten; the Devil can go no farther than his Chain reaches. § And so do all the New Gospellers:



is Ignorance and Sawciness; for it's plain, Authority in Scotland, has done what was proper for a Civil Government to do, viz. They have declared the Hierarchy Antihumane; that is, contrary to the people's Inclination\*; and, I suppose, are so good natur'd, to wish their Neighbours were rid of it too; and so much the rather, that they have so often found, and do still find them imposing Sawcy Intrigues against the Kingdom of Scotland, wherein, if they persist, it may perhaps, and let them blame themselves for it, prove as fatal to them as it did in the days of Dr. Laud". Well, here's a severe and open threatning, England then look to it. The Scots Presbyterians are sworn in their Holy Covenant, to reform Britain and Ireland, (though it be by Club-Law) and let them but have Power, according to their Will, and they will soon visit you once more, for all your Goods.

Pag. 29. The Bishops are generally found to be against that which is for the Nations good, and howsoever the late opposition which they made to the late King may be magnified, they seem quickly to have repented of it. But supposing they had continued steadfast, yet whatever good Nature might have done, I am sure, Justice would not have awarded them any thanks; which will appear undeniably true, if we consider (among many other things which he instances) how most of the Bishops opposed the reversing of the Judgment of Perjury given against Dr. Oates, who did the Nation more service than Seven Idolized Stars, so many of whom are now turned dark Lanthorns. Nor can it ever be forgot, how many of the inferior Clergy, following the Conduct of their Tripple-headed Guide, advanced the Interest of the Tripple-Crown, and some of them topping ones too, at the hour of Death, grated with their slavish nonsensical Doctrine of Resistance upon the Consciences of the Noble Hero's, and Darlings of the People, the Lord Russel and Duke of Monmouth, upon the very Scaffolds; and if the contrary Doctrine be damnable,

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\*By the same argument, the Protestant Religion must be Antihumane in France, Italy and Spain; and the Christian too in all the Grand Signior's vast Dominions.

as they alledged, then I am sure their Church hath been guilty of damnable Practices since†.

This is the Charity that the New Gospel Professors have to the Church of *England*, which the whole Christian World besides them, doth so justly honour and esteem, upon the account of their Government, Worship, Doctrine, and Practice, which their Phanatical Neighbours so maliciously censure and blaspheme. Well but (say they) the Church of *England* is still labouring under much Romish Superstition and Idolatry; and which is worse, she is *Papa-prelatical*; nay, she is, *Archipapa-prelatical*; and that's Antihumane, in the New Gospel phrase. But I hope they will be kind, at least, to their Brethren of the *Presbyterian Church* beyond Sea. Are not the *Dutch* and *French, Presbyterians*? Is not the Mother Church of *Geneva* throughly reformed? No, no, they have never set up the **Solemn League and Covenant** for their Standard: Or to speak in the Authors own words, pag. 27. *They are strangers to the power of Godliness, because not knowing how to pray, without they must have recourse to a Form, which is as unreasonable and unnatural an imposition upon the Strong, especially, on Ministers; as would be the imposing of Crutches upon the adult and able part of Mankind, who can walk better without them.* Well, Christ prescribed a Form of Prayer to his Disciples; the first, and all the succeeding Ages of the Church thought it not only convenient, but necessary to use Forms in Publick Worship; but, alas! he Disciples themselves; and all preceding Christians, are but weak, unable Infants, in respect of the adult, strong and covenanted Professors of the new Gospel in the *West of Scotland*.

The next famous Author is Mr. Rule, who calls himself a Doctor of Medicine (for they never pretend to have any in Divinity) in his Second Vindication of the Kirk of *Scotland*, he says, pag. 112. *That it is an unfair, injurious, and false Imputation, to charge the severity of the Stile, of this Author upon the Presbyterians,*

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† Every thing that's not agreeable to the New Gospel must be slavish, nonsensical, and damnable.

byterians, who he says, *disown that Stile, it being Witten by a Cameronian, while they stood at a distance from the sober Presbyterians.* However, those whom he calls **Sober Presbyterians**, have never yet, by any publick deed, condemned that Book, nor any other of the Barbarities of these unsober Cameronian Presbyterians, but have on the contrary, received them into their Communion, without the least acknowledgment of any such Crimes; and Dr. Rule (that I may not offend him) calls them the **Zealous Party**, and represents them as Pretty gentle, in that they made it their work only to deprive, and not to Murther the Episcopal Ministers, pag. 125. Altho' the Doctor knows that Instances can be given of some Ministers that were even Murthered by that **Zealous Party**, not long ago; and himself owns, in the beginning of his **Post-script**, that five Men and six Women, Presbyterians, came to the House of *William Ferguson*, Minister of *Kilpatrick*; and because he would not alter his manner of Praying, and come out of his House, as they had charged him, they therefore *invaded his House, tore off his Cloaths, and beat him on the Head and Legs*, which lookt but too like a design to Murther him: Several other things of this Nature were so notorious, that his ridiculous way of disguising, when he cannot deny them, must needs satisfie the World, of the certain truth of the Accounts that have been given by the Eye-witnesses and Sufferers in that Persecution. Upon which Consideration, Mr. *Pitcarne*, a better Writer, and as it appears, a much honeste Man, declined the vindicating of these late proceedings of the **Presbyterians**; not that he did not like the **Presbyterian Cause**, for he is thorow paced that way; but because, after he had examined the matters of Fact for several Months, as he had been enjoyned by the Fraternity, he found it impossible to speak any thing in their Vindication, but what the greatest part of *Scotland* would know to be notoriously false; wherefore, as Dr. Rule himself informs us, *Preface to his Second Vindication, Parag. 5. and 7. in the end of the same Book, P. 190. When this Affair was committed to him, after many Months, he returned the Papers to be answered, without any Reply to them.* But passing this, I wonder that the **Worthy Doctor**



should, in his late Book (now cited) exactly imitate that severe Style, which he and his Sober Party pretend to disown; but, perhaps, he sees not this Beam in his own Eye, with which he must grant the Soberest Presbyterians to be justly chargeable; because, as he himself is at great pains to inform the World, both in the beginning and ending of his Book, *the whole Party committed that trust to him, when others had refused it: Vid. Preface, Parag. 5, and 7. pages, and Second Vindication, pag. 192.*

Upon which account, not only the Scurrilous Railing, but all the Untruths, Contradictions, and Nonsense, which abounds in every Page, is justly chargeable upon the whole Party, of which I shall give the World such a taste as may be sufficient to make them judge of all the rest, which would be too tedious and nauseous here to insert. First then, as to *Scurrilous Railing Accusations* in the very first page of his Preface, he calls Prelatists, *The Seed of the Serpent, whose Enmity against the Seed of the Woman* (that you must know, is *Stout Presbyterians*) as it began, so it must end *with the World*; and that you may not mistake him, he avers after in the same page, *That they use the old stratagems of Satan*; and in the 2d page he compares them to *Heathens, Papists, yea, they are Devils, both Greek and Syriack Devils*; nay, they are *Jesuites*; *Woe to Posterity if they believe them*, for then, to be sure, succeeding Ages will turn absolute *Septicks*: He adds, *It's evident, that many of them regarded not the Civil Authority of the Nation and others by their lewdness of Conversation, made themselves unworthy to be in the Holy Function of the Ministry*, Preface, Parag. 2.

And in the Book it self, p. 1. he charges the Authors of our late Books, with *Malice, Lies, Railing, and guilty of the lowest and falsest Misrepresentations that the Minds of Men can suggest, enraged by being deprived of the occasion they once had to persecute their Neighbours, the end to which they improv'd their Lucrative places.* p. 4. *Mean Spirits and Mercenary Souls, that imploy themselves in Mendicant Writings and Practices; — beyond the com-*

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mon size of Slandrous Malice, Page 7. Guilty of the highest Impudence and Sauciness, page 12. Prelatical Party, eminent for Spite, but hath neither Truth nor Charity to warrant it, page 21. They who know their temper, and the brow and way of those for whom they plead, will not believe their Professions, their Hypocrisis being manifest, and twisted with Malice, page 23. The temper of Episcopalians is by unmanly as well as unchristian shifts, to buoy up their sinking Cause, page 25. This Historian's Ignorant Malice to be despised, Judas Iscariot was his Predecessor, page 52. The contempt of the Ministry came from the Atheism and Debauches of the Episcopal Clergy, page 64. And again of an Eminent Divine, \* he saith, That his words are like those of a mad-man, of one raving in a Fever, page 51. It would be tedious and nauseous to trace this his Presbyterial Eloquence, through every page as he vents it; or to shew how falsely and boldly he charges a whole Sacred Order of Men with the faults which he supposes, and would have the World believe, some single Persons among them, to be guilty of; as that they are *perfecta frontis*, Nothing manifestly false can check their Conscience and Impudence: The whole party grossly Ignorant, Papising Prelates, page 126, 131, 133. Spuing out the most spiteful Venom that can lodge in a Humane Breast, page 136. Impudence beyond Jesuitical, page 142. They glory either in their having no Principle, or that they can yield over the Belly of Conscience, to promote their Interest with Pen, p. 144. The differences betwixt us and them, are not reconcileable; to heap of Lies, Pen that hath taught their Tongues and Pens to speak and write Lies p. 146 147. Lies and Calumnies, horrid lies, a broad lie, pag. 150, 151. This which they now call a broad lie, past for a Gospel Truth among the Presbyterians, An. 1648. § Prelatical Incumbents were Scandalous and unfit to edify the people.

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\* Loved and honoured by all but Presbyterians. † And yet they own the same Religion with us, page 1. l. 3. § The Authority of their Assemblies above that of King and Parliament.

people, and do rather harden them in Wickedness, pag. 162. A whole fardel of lies, malicious Representations, cou-  
pled falsehoods, impudent and false assertions, brazen Fore-  
heads, pag. 166. Prelates spend their most Glass with  
gingling py-bald Orations, pag. 168. Bitterness, Malice  
and Contempt, is suitable to the Historical Talent of many  
of the Prelatical Party: If the Debauchery of Prelates  
did not tempt people to count all Religion a sham, it were  
well, pag. 173. He knows that his Impudent Assertions  
and Lies can be discovered, and his Villany come abroad at  
last, pag. 178. A Snarling Cur,——a lying Spirit doth  
possess the Pen with whom we have to do, \* pag. 191, 194.

This is the Meek, Lowly Strain of the Presbyterian new  
Gospellers, whereby the soberest of them, pretend to vindicate  
their own proceedings, and refute the Writings of other  
Men, I leave the World to judge, by this way of defending  
the Party, what their Cause must be, and to determine,  
whether *he who* calls himself a *Sober Presbyterian*; and says,  
*That he was selected and appointed by the sober General Assembly, to*  
*write in their defence*; be not indeed as black and foul-mouth'd,  
as the most rank and rigid *Cameronian* among them all; for  
my part, I can see no difference betwixt his Stile and theirs,  
except this may pass for one, that Mr. Rule seems to have  
learned his Stile from the *Coal-stealers in Edinburgh*, or at  
*Buckhaven*. of which College only, he ought to have been  
Principal; whereas the *Cameronians* seem to have learned  
their Style from the *Shepherds and Herring-fishers on the*  
*Western Coast*, who, tho' they have more Cant, yet they  
have less *Unabery* than the former: If Mr. Rule should chal-  
lenge me, as falling into the same fault for which I here  
blame him, because of some sharpness which he may ap-  
prehend to be in that Character I have given before of the  
*Presbyterian Preachers and People*, yet, that is only chargea-  
ble upon my single person, and not upon others of our Par-  
ty, for I neither do, nor pretend to write by a Commission  
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\* Well Ranted Rule.

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from them: And besides, he himself hath provided me with an Apology, viz. *Calling things by their true names, is not to be reckoned inconsistent with Moderation and Calmness; A petulant and affronted Adversary is not to be handled with that softness of Style, which is fit such as are more modest*, Preface, Parag. 6.

But passing those Flowers of Presbyterian Eloquence, let us examine in the next place, if this Author makes any amends for his Style, by the Truth and Reason that he writes; it would be tedious to trace him through every Page, in which his **Possense**, **Contradictions**, and **Falshoods** abound; and therefore I shall here mention only some generals.

There is one Principle suitable to the Genius of the New Gospel only, upon which much of his Book is founded, and it's this, *Do as ye have been done by*; by this he excuses the greatest Barbarities of the Presbyterian Rabble, and often justifies their highest Severities against Episcopal Ministers † it's true in other places he condemns them, and says, *he will not defend them*; but he seems not concerned shamefully to contradict himself at every turn: The people for whom he pleads are not so critical as to observe that, and for others, he says, *that he despises and contemns them*. Sometimes, if you'll believe him, Cameronians are *zealous godly Men, eminent for their suffering for Christ*; by and by says he, *They are a wild, ungovernable, desperate Rabble, rendred mad by Oppression*; The sum of all is, Revenge is a true Presbyterian Vertue, and Contradiction Mr. Rule's best way of Reasoning.

Preface, par. 6. these are his words: *I have treated the Adversaries I deal with as Brethren, desiring rather to exceed, than come short in Civility, and fair dealing with them*. But at the same time he takes the liberty almost in every Page, to call those he deals with, *Of the Seed of the Serpent, Devils, habitual Drunkards and Swearers, Traitors that deserve to have their Pecks stretched, profane Persons, constant Sabbath-breakers, horrid Liars and Slanders; Men who beat their Wives, and in their*

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† Preface Parag. 6, at the end, and p. 26, &c.

Dealings are most injurious to Men, having no Conscience, p. 32. Ministers who are Opposers of Christ, and his Institution, and who harden and encourage the People in their Sins. As may be read in the Pages above cited, and many other of *Rule's* exceeding Civil Book, which being written by the Design of the whole General Assembly, it's but natural and just to conclude, that this is the only way of *Scotts Presbyterian Civility and fair Dealing*. Again in the same Preface, and Parag. 6. he says, *I build not on Hear-say, or common Talk, which is the best Foundation of many of the Assertions of my Adversaries.* And in the same page, these are his immediate preceding words, "The truth of matters of Fact asserted in this Treatise, is not to be taken from me, but from them who are my Informers, few of whom I pretend to any personal knowledge of, therefore not my Veracity is pledged, but that of others: if they have deceived, or been deceived, I am not to answer for that." What can a Man believe of a Book that's usher'd in with such a doubting and contradictory Preface; if these were not Mr. *Rule's* own express Sayings, no body could well believe, that the whole Faction could have singled out such a Writer to Vindicate them; but Falshood it seems has no Feet, and Liars who have so little Wit and Memory, must needs be often intangled in their own Snares.

Some of the Church of England have medled far beyond their Line in our Affairs, tho' we be far from interposing in any of theirs, p. 16. only upon occasion we take the Christian Liberty that our Predecessors have always done, of calling them Superstitious, Popish, and Idolatrous in their Worship; and in their Doctrine, scandalous for Arianism, Arminianism, Socinianism, Poper, and that Turkish Bow-string Doctrine of Passive Obedience; and that in their Government they are directly contrary to Christ's Institution, to the design of the Reformation, and to the Holy Covenant, being Tyrannical, Prelatical, yea and Archi-papal prelatical; What we are bound to by the Covenant, says he again, is not to reform them, but to concur with them, when lawfully called, to advance the Reformation; that is, wholly to overturn their

their Church and State, as we formerly did by our own glorious Gospel-Methods of Fire and Sword, having a very lawful Call from a godly Party, who invited us to fight the Battels of the Lord against the Mighty, the King who opposed Reformation-Work in the Land; And now (says he) its far from our thoughts to go beyond that Boundary, in being concerned in their Affairs, we wish their Reformation, but leave the managing of it to themselves; that is, till we find such a blessed Occasion as those Worthies of the Lord, the Reformers, did in 48.

Page 23. he says that King James abdicated the Government, and that the Parliament called it so; if he knows any thing of those Affairs, he knows that the Parliament of Scotland did not give it that name, tho' that of England did: However, if he did Abdicate, I would fain know how this consists with Rule's concluding just before, p. 22. *That his Royal Authority was taken away by the Nation*; and with what he says p. 100. *The Nation laid him aside, and chused another*; This is the constant Doctrine of Scotch Presbyterians, (and they practice accordingly,) *That the People can give and take away the Royal Authority, can lay aside and chuse Kings at their pleasure*, vide Buchan. de Jur. Reg. Jus Populi Vind. Lex. Rex, and Rule's Vind. Now to use Mr. Rule's moderate Phrase in that place, *Some Mens necks have been made to stretch for a less Crime*; than to assert under an Hereditary Monarchy, that Kings are or can be elected; and it's certain they are as little Friends to their present Majesties, as to Monarchy, who would found their Authority upon such a tottering bottom; nay, Mr. Rule in the Name of the other Presbyterians, tells plainly that they owe no Allegiance to King William, but in so far as he supports Presbytery, and that it would overturn the very Foundations of his Authority to restore Episcopacy, For (says he) "It is declar'd against in the Claim of Right, as a Grievance, and therefore cannot be restored without overturning the Foundation of our present Civil Settlement," p. 90. par. 4. And again p. 152. parag. 2. "The Convention hath voted Episcopacy to be a Grievance to the Nation, and in the Claim of Right, made it a Fundamental Article in the Govern-



vernment, that it should be abolished. Now what's the meaning of all this, but that the present Government of State must necessarily stand and fall with *Presbytery*? So that all their great boasts of Loyalty to the present King, amounts to no more than this, No *Presbytery*, no *K. William*.

Pag. 36. parag. 11. he says; *Most of the Episcopal Ministers, who went out, were put out by their own Consciences; for they deserted their Charges without either Sentence, Threatning, or Compulsion.* And yet before that, p. 26. parag. 6. he owns that the *Presbyterian Rabble did persecute and drive them away.* But, that this is no more imputable to the *Presbyterians*, than the *Drunkenness, Swearing, Whoredoms, and Persecutions*, \* that we charge many of the *Prelatists* with, are to be look'd on as the Crimes of all the *Episcopalians*. And farther he excuses that Rabble, because, as he there avers, *They were under the highest provocations imaginable to do what they did; yea, to have proceeded to farther Severities.* And he adds, out of the abundance of *Presbyterian* sense, *That these things were done in an Interregnum*; which by the bye, can never possibly fall out in an *Hereditary Kingdom* †: And tho' he says we had then no *Church-Government*, yet himself knows the contrary, and that *Prelacy* stood then *Established* by many *Laws* made in 27 *Parliaments*, freely and legally *Elected* in the most settled *Times*; and that the *P.* of *Orange*, who had then, at the desire of some of the *Nobility* and *Gentry*, taken the *Kingdom* under his *Protection*, did by his solemn *Proclamation*, order all *Things* in the *Church* and *State* to continue as the *Laws* had fixed Them, till the *Convention* of the *States* should meet. But says honest *Mr. Rule*, *These enraged People were chafed in their Minds, and having now potentiam, tho' not potestatem, therefore it was not to be wondred that they reliev'd themselves* \*; that is, by *Rabbling* the *Legal Orthodox Clergy*. Moreover, p. 161. he says expressly, *That in Galloway the Incumbents were generally driven away*; but how all this is consistent with what he said before,

\* This is the Civil Style that the promised to exceed in, *Presb. Par. 6.* † where in the sense of the Law the King never dies. \* 'Tis no new thing for *Presbyterians* to think *Power* a sufficient Call to act *Illegally*.

before, viz. *That they deserted without either Threatning or Compulsion*, I leave the Infallible Assembly, who imployed this Author, to judge; and if they can, to reconcile what he writes in the following Citations.

Pag. 34. par. 10. speaking of the Rabbling Cameronians, he says *That they came into Mr. Skinner, Minister of Dalry, his House, and after they had eaten, they went away without doing any prejudice to any in the Family.* Again, p. 27. par. 10. he owns expressly, that *those Rabble-Reformers, by Force, took away the Money out of the Poors-Box, from Mr. Russel, Minister at Govan;* but says he, *They did it with all Tenderness:* And, if you will credit those Sacrilegious Robbers, Rule's Informers, both Mr. Russel and his Wife were Drunk: But that our Author may prove himself and his Book to be all of one Presbyterian piece, he tells again, p. 29. par. 5. *That the Author of the Case of the Afflicted Clergy, foully misrepresents the Cameronians, while he speaketh of their eating and drinking at the expense of them whom they rabbled; all the Reports that we have of them, give an account of their not laying their Hands on the prey, Eccl. 2. 15.*

Pag. 145. *It's better that England and Scotland be two different Nations, than that the Institutions of Christ should be thwarted, that they be made one.*——*May not two Nations trade together, and be governed by the same Laws, and yet bear with one another as to Church ways?* And may not also the West of Scotland, and the other parts of that Kingdom, trade together, and be governed by the same Laws; and yet the West not impose their Kirk-ways upon the rest of the Kingdom? *Responde Gilberto.*

*The Presbyterian Government was settled by Christ, p. 151:* Here he leaves it to the Discretion of the Reader, to judge whether this be a simple Affirmation only, or an Affirmation and Oath conjoined: Tho' the first may be his meaning, yet the latter sense seems most natural to the Words, and in any other sense there is no Truth in them: And, indeed the Arguments, by which their Preachers would persuade the people to this, are as ridiculous as the Assertion itself; for their ordinary Cant is, *Beloved, we read in the Word, That the Apostles went up together, one did not go before*

fore the other; there was no Precedency amongst them; Beloved; and therefore it's clear, that there was no Prelacy in those Days: And again we Read, that Honest Paul (they never call him St. Paul, because he never Swore the Solemn League and Covenant,) left his Cloak at Troas: Why, Sirs, you see plainly from this Text, that Paul had not a Gown but a Cloak, for says the Text, he left his Cloak; it does not say that he left his Gown; never a Gown had that precious Man to leave, Beloved, and therefore you may be sure he was no Prelate; for they, false Lown's, have no Cloaks, but Gowns. From these and such like Arguments our Author allows no Church but the Presbyterian to be of Divine Institution, and at one dash he Unchurches all the Episcopal Churches; and yet says he, p. 154. Presbyterians deny not Papists to be lawful Ministers. If he can but confute the Learned Dr. Pearson's Defence of Ignatius's Epistles; or shew us from any Authentick Records, or received Ancient Historian, that Presbytery was ever the Government of the Church, then we shall yield the Cause, and believe, in spite of our Reason, that all Rule's Vain and Empty Boasts of this Matter, are indeed well founded, that both parts of his Contradictions are certainly true, and all the real Foolishness of their Preaching, solid Arguments.

Pages 154 & 155. He racks his Wits and Cunning to evade and shift this notorious truth. That instead of fourteen Bishops, which were formerly in the Church, the Kirk had now set up sixty: But in this matter all his Quibbles and Sophisms (and his best Arguments are no more) depend upon this Supposition, That that Parliament was the Church, (which is directly contrary to the Fundamental principle of a Spiritual power, inherent in the Kirk, altogether Independent on the Parliament, which has no Power over Christ's Office-bearers,) for it was that Parliament in which there was not so much as one Clergy-man, that impowered these sixty Presbyters to govern the Kirk, and restrained all the rest from that Privilege; it was that Parliament which took upon them to judge of the Habitability of these sixty, and of the Inhabitability of other Presbyters to govern: Well then, according to his way of arguing here, it's



the Parliament that, Pro Ecclesiæ Statu, can impower or restrain Presbyters, notwithstanding of their Universal and Equal Priviledge to govern. Indeed this Parliament was excessively kind to Mr. Rule, and he for once will be civil to them; and in contradiction to all the Principles and Practices of former Presbyterians, they shall pass for the whole Omnipotent Kirk.

Page 156. *We are for Moderation, maugre all the Reproaches cast upon us:* The Moderation of any Party is best known by their Practices when in power; now when the Presbyterians were last in power, all the Evidences of their Moderation were, the reeking of Fields and Scaffolds with the Blood of Princes, Prelates, Nobles, Gentry, and Commons; the Cries and Tears of Widows and Orphans; the Groans of Men Imprisoned, Banished, Excommunicated, Sequestred; some Cathedrals razed, and others converted to Garrisons and Stables, and the lesser Churches made Dens for Thieves, in the most literal sense: And now that they are in power again, all the Evidences of their Moderation, are Rabbling, Robbing, Beating, Wounding, Imprisoning, and Banishing of Bishops, Curates, Wives, and Children; the stigmatizing and slandering innocent and good Men; invading the just Rights of the King, and of his best Subjects; rendering whole Countries destitute of any Ministry, flying at every turn in the face of Civil Authority; becoming false Accusers and Informers, and at the same time sitting as Judges of Men in Office, and the next day intruding into their Places\*. This is *Purging Work* as they call it, *Kirk Moderation* with a witness; and to use Mr. Rule's own words, it's even as essential to Presbyterians as Rationality it self; which they pretend to be great Masters of, tho' their Scriblers be now and then delirious.

Page 157. Speaking of the Protestation made by some Presbyters, against the King and the Acts of Parliament to Assist and Deliver him, when perfidiously Imprisoned by the English Rebels, he says it was no gross nor scandalous Crime, but only a speculative Opinion in a controverted Point: This shews

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\* As Mr. Rule himself did.

what is the Opinion of Mr. Rule, and of the Party that imployed him; but how it consists with his telling the World so often in his two last Books, *That Presbyterians do not take upon them to meddle in matters of State, nor to controul their Civil Governours*; I leave him to shew us in his next Vindication: In the same Page, and the following, Mr. Rule, vindicating the Proceedings of the General Assembly in this matter, says, *That the fatal Division about Protestation and Remonstrance, was through the Mercy of GOD, not so much as mentioned among them*; and yet in the very next lines he says, *That it was moved that the old Sentence against the Remonstrators should be revoked; and the revoking of their Sentence was confirmed by this Meeting: ——— That Mr. Pitcairn, one of the Reverend Brethren was dissatisfied with the Determination of the Meeting in that Affair, and was a little hot about it, and spoke of entering a Protestation against it.* Would any People but Scotch Presbyterians have imployed such a Scribler as dare thus profane the Mercies of GOD, to justify his own foolish and palpable Contradictions.

Page 160. He grants that to make up their Meeting, some Presbyteries sent more than was customary or allowable, and yet it was a Regular, Lawful, General Assembly; and that they had none at all sent from other parts; which parts were more than one half of the Nation: And was not this a pretty General indeed, that included only the least part of the Particulars\*? This is true Presbyterian Logick, and the Author of it deserves well to be Head of a College. In the same Page he denies confidently, that Presbyterians were wont to appoint their Fasts on the Lord's-Day; whereas he might have, with, at least, as great shew of Truth, denied that ever they Fasted on any Day: But his two Reasons for the General Assembly's appointing this Fast on the Lord's-Day, will render this whole matter as plain as a Pikestaff; First, says he, *It was the Harvest-time, and to fast then on a Week-day, would have been a high Inconveniency*; Well, we godly Presbyterians

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\* Just like the Roman Catholick Church, an Universal Particular.

that are the Children of the Lord, may make bold with his Day, rather than seem by Religious Exercises to incommode the People in their Worldly Interest. Secondly, *Religious Joy and Religious Sorrow do very well agree*: And even so Fasting and Feasting at the same time may be very religiously and well observed by the Godly.

They that write Contradictions must needs speak some Truths, and Mr. Rule stumbles upon one that's well known, page 161. where he says, *We confess that planting work went more slowly on than purging work.*

Well St. Paul was a Divine, and he was all for *planting and healing*; Dr. Rule calls himself a Physician, and he is all for *purging and launcing*. The Presbyterians are always for *purging work*. Now they are for purging the Kirk: next have at the King's Council and Household; there must be some *purging work* there to. Again, There are many *malignant Members*, which like so many ill humours corrupt the Body of the Parliament, therefore that must be also purged; Then the filthiness of the Army (by which Reformation-Work must be carried on) that must be likewise purged; and then that all the Streams may be pure *Presbyterian*, the Fountains must be cleansed, the Universities must be purged from the corruption of all ill-affected and suspected persons; and in a word, to make a *thorough Reformation* in the Land, the whole Nation must be *soundly drenched*, and *purging work* must go on in the Land after the old *Presbyterian* manner, so long as there remains either Guts or Brains in it. My Lord C——d who is deservedly honoured by all the party\*. His Godly Parks and Orchards are well planted already, and why then should the General Assembly be any farther concerned about *planting work*? *Purging work* is their Great Business.

There is another evident Truth that Mr. Rule happens to Deviate into, p. 188. viz. *The worst of the Prelatists would be readiest to profess Repentance for conforming to Episcopacy, which they who acted from a principle could not do.* In this I heartily

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agree



agree with him, and am sufficiently satisfied that that Episcopal Renegado, who professed such a Repentance before their Assembly, neither acted from any principle, nor can be supposed to have any Conscience; and we bless God that all the Presbyterian Interest, Art, and Industry, now that they have power, could not prevail with any but this one Man, to prostitute his Conscience to his interest, in such a base and scandalous compliance.

I shall end my Reflections on this Author's sayings, with some short Remarks upon the Witnesses which he alledges to Attest his Assertions. And first in general I say of them in his own Words, p. 88. *That they are the Sworn Enemies of the Episcopal Church †, and in a combination, not only to Defame Them, but root them out, and cut them off from the face of the Earth.* And, we have from the Pamphlet now under Consideration \*, a taste of the veracity of the Men with whom we have to do: If his Witnesses make no more Conscience of speaking Truth, than he himself doth; then few thinking Men will be moved with what they say.

2dly. Of the Witnesses named by the Authors of our Books, he says, *they are mostly teste me ipso, the Complainant is the Witness, which is not fair.* Now all Rule's Evidences are by this Exception to be rejected; for he himself, and all others that know them are fully satisfied, that those very Cameronians, whom he names as the Evidences to disguise and lessen the attested matters of Fact of our late Persecution, were themselves the principal Actors of that horrid Tragedy. Since then it is not fair to admit parties to be Witnesses, why shou'd these Cameronians be received as such in this affair? Again he saith, *That Ministers witnessing for one another, derogateth much from the Credibility of their Testimonies;* but what say you to Cameronian Presbyterians witnessing for one another? why, this derogates nothing from the credibility of their Testimonies, for

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† Witness their many Covenants, and Engagements to that purpose.  
\* Rule's 1<sup>st</sup>. Vindication of the Kirk.

for they are not Ministers, that's one evident reason; and moreover they are all men of *strict Conscience*, a godly generation, and very faithful to their *Solemn League, the Holy Scots Covenant*. Upon these considerations M. Rule, Defender of the New Gospel Faith, would have the world receive the Testimony of that *Cameronian Rabble*, as infallible proofs of what he asserts in his second vindication of the *Presbyterian Kirk*. And yet Preface pag. 6. he says of them, *That he will not pledge his veracity for theirs, that he pretends to no Personal knowledge of, but a few of them; and that if they deceive, or have been deceived, not he, but they are to blame for it.*

After all this, if neither Bishops nor other Ministers, neither Laick, Lords nor Gentry, both of the *Scotch and English Nation*, must be allowed to have any Credit, when they are brought by our Authors to attest known Truths, and matters of Fact whereof they were Eye Witnesses; then I beseech you, why should men receive that high Character and Testimony which Mr. Rule gives of himself, pag. 169? when he says, *He did not only practice Medicine, but likewise took the Degree of Doctor in it, yet never giving over the Work of preaching frequently: This is a terrible Man indeed, who, it seems, can kill both Soul and Body: He is far stricter to the Covenanted Work, than his Brethren the Presbyterians in England; for they can upon occasion, for Interest and other such holy purposes unite and joyn with Independents, whereas he like a man of unmoveable Conscience, withstood the temptation of having an Independent Congregation at Aberdeen, when great offers of that Charge were made to him there; and in Northumberland he suffered no small loss, because he would not fall in with that Independent way.* Again, if you'll believe himself, *he has no want of Latin, and that he speaks false Latin, is false; he is ready (as he hath done) to give proof to the contrary, and to compete with all such as pretend to it; but when and where we must not know, till Elias come.* Nay, besides all this, *he hath an excellent hand at Latin Prayers, which he can make longer or shorter, as the occasion requireth, but never so short as some men alledge; neither doth he use to pray V ER LONG in publick, even in English, and that's*  
more

more indeed than any other of his Fraternity can alledge for themselves : Long Prayers serve the Party for many great ends; in them they can sound the Alarms to Rebellion, commend themselves highly, defame the King, rail against and revile Malignants, raise and inflame the Mob, vent false News and Stories, and many other *Hocus* tricks their long *ex Trumpy* Prayers serve for: Moreover Mr. Rule, to shew his Parts, longs for an Adversary like himself, I wish, says he, a *Sciolist* would make it appear by a Solid Refutation, what Ignorance I have discovered in my Writings, I am ready to defend it\* with all the probability the subject matter is capable of: But my mistakes, if I be in any, must not pass for proofs of my Ignorance: If any *Momus* will make his censure on the Presbyterian Government, it's like Mr. Rule, the great *Atlas* of the Cause, or some for him, will give him a farther Answer: Just such another as this exceeding civil and fair *Vindication*: And then, to conclude his own Character, he assures us, That he exceeds all other Presbyterians, both in his tenderneſs to the Episcopal party, and in his Argumentative way, rather than bitterness; of all which the new Gospel Modesty and Meekneſs, the Candor, Ingenuity, and Augmentation that appears every where in his late Books is a sufficient evidence. Now for a man to say all this of himself, because no body else will, this sure is *teste me ipso* with a witness; unless it shall be allowed, that Gilbert may witness for Rule, and Rule again for Gilbert; that the Doctor may witness for the *Principal*, and the honest *Principal* again by way of Requital, does the like kindness to his beloved Doctor; this is the Presbyterian way of proving things by Witnesses.

Mr. Rule answers our Books so thoroughly, that he imputes to the Authors, as a fault in their Method, every little escape of the Printers about wrong numbering the Pages †, which is frequently occasioned by sending one and the same Book to several Houses for the speedier Dispatch; however, the

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\* Even tho' it be solidly refuted by a *Sciolist*.

† Vid. *Rule's* 2d. *Vindication*, pag. 88. & 177.



Alphabetical numbring of the Sheets, ordinarily serves to help the misplaced Figures; but, tho' Mr. Rule be often dabling about the Press, yet it seems he either does not, or he will not know this.

Mr. Rule, at last, to confirm all the Contradictions and Falshoods of his Book, brings in Mr. Meldrum, one of his own Kidney, and just such another Scribler, as appears by his Letter, p. 195. where he says, *That the Prelatists way is to spread reflective Pamphlets in England, keeping them as secret as they can in Scotland, where the falshood of matters of Fact are not known, and they might soon have their Shame and Lying discovered.* None but a true Scots Presbyterian could have asserted this, for he himself too well knows that his Party which domineers now in Scotland, allows no Episcopal Pamphlets to be brought into, or dispersed in that Kingdom, and that sometime before the writing of his Letter, several hundreds of these Pamphlets were, by the Presbyterian Party, seiz'd at Berwick, to prevent their being dispersed in Scotland; and that contrary to all the Rules of Justice, and Commerce betwixt the two Nations, and to the great prejudice of the Bookseller, these Books are by the Arbitrary power of Presbyterians, still kept up. But we shall allow Mr. Meldrum to be more candid in this than in his former dealings with us, if he will but now obtain to us, the common liberty of the Press in Scotland; and then we promise that he shall have a sight of all our Pamphlets *sine præsio aut præce*, which now he says he cannot obtain by either of these means.

Pag. 196. None but a Cameronian will assert, as Mr. Meldrum does, *That the Covenant is a Sacred Oath*; just as Sacred as that by which the Jews bound themselves to murder St. Paul: The World is not now ignorant, how that Covenant was by Subjects, who had no shadow of Authority, press'd upon their Brethren in despite of the King, at the expence of much Treasure, and many Thousand Lives and Perjuries. Page 197. he says, *That the submitting of some, who had been Ordained only by Presbyterians, to be re-ordained by Bishops*

*Bishops, is Scandalous* : None but one of *Rule's* Evidences would have said this. The Reformed *French* have been always justly reputed by all other Protestants, for the great Learning and Piety of their Ministers, at their coming into *England*, when they could have the Advantage of being Ordained by Bishops ; have cheerfully, not only submitted to it, but begged it of the Right Reverend Fathers of the Church : Of which we have many late Instances.

The account he gives of his shuffling and shifting about the Oath of Canonical Obedience, is very Comical ; for he owns, That *he Subscribed a Paper, whereof he did not seriously consider the Words, or the Matter* ; and he thinks himself sufficiently Absolved from that, because, forsooth, he was not present when that paper was read in the Church ; and by telling the people next Lord's-Day, *That he conceiv'd he had yielded to nothing but what he first offer'd* ; which they that know the matter of Fact, call Canonical Obedience : For which, if you'll believe him, *he lamented several Years after* ; all which Time, he still continued both in his Lamentations and Canonical Obedience together. And now he says, *he's oblig'd to those he calls his Enemies, for giving him the opportunity to tell the World, that he repents of it.*

The other Matters narrated in that Letter, and in the Book to which it is annexed, are only such as will, at first view, appear designed on purpose to disguise and smother evident Truths, to extol and magnifie themselves and their Party, as very Innocent, Godly, and Candid Men ; and to reproach and condemn all others as perjur'd Liars and Slanders : To all which, as they neither need nor deserve any particular Answer, so I Hope no body shall ever vouchsafe them the honour of it, and if they do, I wish it may have the good effect of opening some mens Eyes.

But there is no Book so much admir'd by the whole Party as *Samuel Rutherford's* Letters, there one may see the genuine stile of these new Gospellers, the whole Book is uniform, all of a piece, and speaks out in their own Dialect the Spirit of *Scots Presbyterians*, therefore I shall here set down some passages of it.

*Epist.*

*Epist. 1. To Mr. Robert Cunningham, he says, Let us be faithful to him that can ride through Hell and Death upon a Windlestraw, and his Horse never stumble.*

*Epist. 2. To his Parishioners. Christ sought his black Wife through Pain, Fire, Shame, and the Grave, and swimm'd the Salt Sea for her; and she then consented, and said, even so I take him.*

*Ibid. Every Man hath Conversion and the New-birth, but it's not leel \* come by, they had never a sick Night for Sin; when they go to take out their Faith, they take out a fair Nothing; or as we use to speak, a Bleasum †.*

*Epist. 3. To the Professors of Christ in Ireland. It will be asked at every one of us, on what terms we here brook Christ, for we have sitten long Meal || free: we found Christ without a wet Foot, and he and his Gospel came upon small charges to our Doors, but now we must wet our Feet to seek him.*

*Ibid. Christ will not bring before Sun and Moon all the Infirmities of his Wife. It is the modesty of Marriage-Anger, or Husband-wrath, that our sweet Lord Jesus will not come with Chiding in the Streets, to let all the World hear what is betwixt him and us. Ibid. O that I had my fill of his Love, but I know ill Manners make an uncouth and strange Bridegroom.*

*Epist. 5. To my Lady Kenmure. Madam, why should I smother Christ's honesty? he looked § framed and uncouth-like upon me when I came first here, but I believe himself better than his looks, I shall not again quarrel with Christ for a \* Gloom: now he hath taken the Mask off his Face, and saith, *Kiss thy fill.* Ibid. It's little to talk of Christ by the Book and Tongue, but to come nigh Christ and haufs † him, and embrace him is another thing.*

*Epist. 11. To the Viscount of Kenmure. I despair that ever I should win || to the far end of Christ's Love, there are so many plies in it; I wonder what he meant, to put such a Slave*

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\* Honestly come by. † A sham. || Rent. § Strange. ‡ Frown.  
 † Hugg. || Get.



at the Board-head, at his own Elbow. Ah! that I should lay my black Mouth to such a fair, fair, fair Face as Christ's; he got neither bud nor hire of me, it cost me nothing.

*Epist. 12. To my Lady Kenmure.* If there were buying, and selling, and blocking for as good again betwixt Christ and us, then Free-grace might go play itself, and a Saviour might sing dumb, and Christ go and sleep.

*Epist. 14. To John Gordon of Gordonels.* Many a sweet, sweet, soft Kiss, many a perfumed well smell'd Kiss, and Embrace have I receiv'd of my Royal Master. *Ibid.* And now, whoever they be that have returned to their old vomit (*Prelacy*) since my departure, I bind upon their Back in my Master's Name and Authority, the long, lasting, weighty Vengeance and Curse of God; in the Lord's Name I give them a doom of black and unmixed pure Wrath, which my Master shall ratify, except they timeously repent and turn to the Lord.

*Epist. 15. To my Lady Boyd.* Christ delighteth to take up fallen Bairns, and to mend broken Bones; he is content that he lay broken Arms and Legs on his Knee, that he may spell them. *Ibid.* I think shame of the Board-head, and the first Mess\*, and the Royal King's Dining-hall; and that my black hand should come on such a Ruler's Table. *Ibid.* I know he hath other things to do than to play with me, and to trinle an Apple with me.

*Epist. 17. To my Lord Lowdon.* You come out to the Streets with Christ on your Forehead, when many are ashamed of him, and hide him under their Cloaks as if he were a stol'n Christ,

*Epist. 19. To Mr. Huge McKel.* O how many black Counts† have Christ and I rounded overtogether? O how fat a Portion hath he given to an hungry Soul? I had rather have Christ's four hours, than have Dinner and Supper both in one from any other.

*Epist.*

\* Dish. † Accounts.

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Epist. 20. To my Lady Boyd. I see now a Sufferer for Christ will be holden at the Door as well as another poor Sinner, and will be fain to eat with the Bairns, and to take the By-board; and glad so.

Epist. 21. To Mr. David Dickson. I cannot get a House in Aberdeen wherein to leave Drink-silver in my Masters Name; save one only; there is no sale for Christ in the North; he is like to lie long on my hands e'er any accept him.

Epist. 27. To Mr. Matthew Mowat. If I had Vessels I might fill them, but my old riven \* holely and running-out dish, ever when I am at the Well, can but bring little away. Alas! I have skail'd † more of God's Grace than I have brought with me! Ibid. I had not so much free Gear, § when I came to Christ's Camp as to buy a Sword, I wonder that Christ should not laugh at such a Souldier.

Epist. 27. To Earlston Younger. I have seen the Devil as it were dead and buried; and yet rise again, and be a worse Devil than ever he was; Therefore, Brother, beware of a green young Devil that hath never been Buried; the Devil in his Flower is much to be feared. Better yoke \* with an old Gray-hair'd, withered, dry Devil, &c. The Saints in Heaven are nothing but Christ's for-born, beggarly Dyots †, a pack of Redeem'd Sinners. All Christ's good Bairns go to Heaven with a broken Brow, and a crooked Leg. Ibid. It's a hard matter for a poor hungry Man to win \* his Meat upon hidden Christ, for then the Key of his Pantry-door is a seeking, and cannot be had; but Hunger must break through Iron-Locks; I bemean not them that can make a Dinn § and all the Fields adoe, for a lost Saviour; yet must let him bear it, to say so, on both sides of the Head, when he hideth himself, it standeth you hard to want Christ; and therefore that which idle on waiting cannot do, miswartered \* crying and knocking will do; Christ will not dance to your dast Spring †. Ibid. At our first Conversion the Lord puteth the Meat in young Bairns Mouths with his own hand. We love always to have the Pappus in our Mouth. Ibid.

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\* Rent. † Spilt. § Goods. \* Engage. † Bankrupt debtors. \* Yeas. § Noise. \* All manner. † Foolish Songs.

If my Creditor Christ would take from me what he hath lent, I would not long keep the Causey. I think it Manhood to play the Colward, and jouke \* in the lee side of Christ; and thus I am saved. Ibid. I complain when Christ cometh; he cometh always to fetch Fire, he is ever in haste, he may not tarry; and poor I (a beggarly Dybar) get but a standing Visit, and a standing Kiss, and but, How dost thou? In the by-goesing.

Epist. 28. To Alexander Gordon of Knockraig. O if I could be a Bridge over a Water for my Lord Jesus to walk upon, and keep his Feet Dry. He can make a fair Feast out of a black Devil. Ibid. If God were dead, and Christ buried and rotten among Worms, indeed then we might look like dead Folks.

Epist. 34. To Eailton. I would give him my Bond under my Faith, to † frist Heaven a hundred years longer, so being he would lay his holy Face to my sometimes wet Checks.

Epist. 35. To Marion Mac Naught. Christ, who is your Head, hath win through with his Life, bowbeit, not with a whole Skin. Sometimes King Jesus sendeth me out a standing-drink; and whispereth a word through the Wall, and I am well content of kindness at the second hand, his bode is ever welcome, but at other times he will be Messenger himself, and I get the Cup of Salvation out of his own hand, he drinking to me, and we cannot rest till we be in other's Arms.

Epist. 41. To my Lady Culross. O to be snattering and swimming over Head and Ears in Christ's Love; Blessed be my rich Lord Jesus, who sendeth not away Beggars from his House with a \* toom-dish.

Epist. 45. To John Keady. It dorch a Soul good to get a † cuff with the lovely, sweet, and soft hand of Jesus; what power and strength is in his Love, I am perswaded it can climb up a steep Hill and Hell upon its back, shame may confound and fear me once to hold up my black mouth to receive one of Christ's undeserved kisses.

Epist.

\* Sculk. † Give him credit. † Empty. † A Box.



Ep. 50. To James Bantic. The best Regenerate have their defilements, and, if I may speak so, their \* draff-pock that will clog behind them, all their days; if my Lord had not given me his Love, I would have fallen through the † Causey of Aberdeen e'er now; but for you that hunger ye shall be filled e'er you go, there is as much in our Lord's Pantry as will satisfy all this Bairns; and as much wine in his Cellar as will quench all their Thirst: I shall tell you what ye shall do, treat him well, give him the armed Chair, and the § board-head, and make him welcome to the mean portion ye have.

Ep. 51. To John Stuart. That miscarried Journey is with child to you of mercy and consolation, and shall bring forth a fair birth, and the Lord shall be midwife to the birth. If our Lord ride upon a straw, his Horse shall neither stumble nor fall.

Ep. 53. To John Stuart. Oh! If my Lord will make dung of me to fatten and make fertile his own corn-ridges in Mount Zion, Ibid. God be pleased to take home to his house my Harlot-mother.

— O if her Husband would be so kind as to go and fetch her out of the Brothel-house, and chase her lovers to the hills; but there will be sad days e'er it come to that.

Ep. 54. To my Lady Busby. Wd's me that bits of living Clay dare come out to rush hard heads with him, and that my unkind mother this Harlot Kirk, bath given her sweet \* half-marrow such a meeting.

Ep. 56. To Mr. Thomas Garvan, I confidently believe that there is a Bed made for Christ and me, and that we shall take our fill of love in it. Ep. 57. My † riven dish, and running-out vessel can hold little of Christ Jesus. Ibid. It's Christ's wisdom that his Bairns go wet-shod and cold-footed to Heaven.

Ep. 63. To the Earl of Cassils, Many now would go to Heaven the Land-way (for they love not to be Sea-sick) riding up to Christ upon Foot-mantles, and rattling Coaches, and rubbing their Velvet with the Princes of the Land in the highest Seats: If this be the narrow way, I quit all Skill to the way of Salvation,

Ep.

\* Sack full of Grains. † Streets. § Table head. \* Husband. † Rent

Ep. 89. To *John Kennedy*. O that the Courts, fenced in the name of the Baltard Prelates, (their Godfathers, the Popes Bailiffs, Sheriffs) were cried down. — If this had not been, I would have \* skinked over my part of Paradise for a Breakfast of Dead Moth-eaten Earth.

Ep. 92. To Mr. *David Dickson*. I have been these two Sabbaths or three in private, taking † Instruments in the name of God, That my Lord Jesus and I have kissed each other in *Aberdeen*; Who can blame Christ to take me on behind him, (if I may say so) on his white Horse through a Water? Will not a Father take his little \* dated Davie in his Arms, and carry him over a Ditch or Mire; my short Legs could not step over this Lair (or sinking mire,) and therefore, &c.

Ep. 108. To *Robert Gordon of Knoxbren*. I love to be kissed, and sit upon Christ's Knee; but I cannot set my Feet to the Ground, for Afflictions bring the Camp upon my Faith.

Ep. 118. To *Bathia Aird*. At my first entry hither, Christ and I agreed not well upon it, now he's content to kiss my black mouth, to put his hand in mine, and to feed me with as many consolations as would feed ten hungry souls, yet I dare not say he is a waster of comforts.

Ep. 121. To *Robert Gordon of Knocksbrek* Christ seemeth to leave Heaven (to say so) and his Court, and to come down to laugh and play and sport with a † Daft bairn. I deny nothing that the Mediator will challenge me of, but I turn it all back upon himself, let him look his own old \* Counts, if he be angry, for he will get no more of me.

Ep. 122. To *Earlston*. There is a mystery of love in Christ that I never saw, O that he would lay by the lap of the covering that is over it, and let my † greening soul see it; I would break the door and be in upon him, to get my womb full of Love.

Ep.

\* Topped over. † In the hand of a Notary. \* Fondled Darling.  
† Foolish Child. \* Accounts. † Longing.

Ep. 128. To Mr. Hugh Henderson. Christ shuffeth up and down in his hands the great Body of Heaven and Earth, and Kirk and Commonwealth are in his hand like a stock of Cards, and he dealeth the Play to the Mourners in Zion. When Christ has slept out his sleep, and his own are tried, he will arise as a strong man after wine, &c. If Christ bud and grow green, and bloom and bear seed again in Scotland, and his Father send him two Summers again in one year, and bless his Crop, O what cause have we to rejoyce, &c.

Ep. 129. To Mr. John Mein. I see Christ will not <sup>\*</sup>prigg with me, nor stand upon stepping stones, but cometh in at the broad side without Ceremonies, or making of it nice.

Ep. 141. To the Earl of Lothian. If your Lordship and others shall go on to dive to the lowest ground and bottom of the Knavery, and perfidious treachery to Christ, of the cursed and wretched Prelate, the Antichrist's first born and the first-fruit of his foul womb, and shall deal with our Sovereign, then your Righteousness shall break through the Clouds, &c.

Ep. 142. O for a long Play-day with Christ.

Ep. 145. Mr. John Ferguson. Were it not that I am † dated now and then with pieces of Christ's sweet comforts, I fear I should have made an ill <sup>\*</sup>browse of this honourable Cross.

Ep. 162. To Mr. Hugh Mc. Kell. I will verily give my Lord Jesus a free discharge of all that I, like a fool, laid to his charge, and beg him pardon to the friends. Ep. 163. I tremble at the remembrance of a new out-cast betwixt him and me, but I find Christ dare not be long unkind.

Ep. 147. To my Lady Boyd. Nothing hath given my faith a greater back-set till it crackt again, than my closed mouth.

Ep. 139. To Carletown. The Lord hath done it, I will not go to Law with Christ, for I would gain nothing of that. The Devil is but God's Master-servant, to teach us to handle our arms.

Ep. 198. To Mr. John Levingston. The Devil cannot get it denied but we suffer for the apple of Christ's eye, his Royal Prerogatives as King and Law-giver; let us not fear, he will have his Gospel



Gospel once again \* roused in Scotland, and the matter go to Vows to see who will say, Let Christ be Crowned King in Scotland: It is true Antichrist stirreth his tail, but I Love a rumbling and raging Devil in the Kirk, rather than a subtil or sleeping Devil, Christ never got a Bride without stroke of Sword. Epist. 200. O Hell were a good cheap price to buy him at.

Ep. 267. A kifs of Christ blown over his shoulder, the parings and crumbs of glory under his Table in Heaven; a shower like a thin May mist of his love, would make me green, sappy and joyful.

Ep. 214. Go on as ye have worthily begun in purging of the Lord's House in this Land, and plucking down the Stalls——of Antichrist's filthy nest, this wretched Prelacy, and that black Kingdom whose wicked aims have ever been and still are to make this fat world, the only Compass they would have Faith and Religion to sail by, and to mount up the man of sin, their God-father the Pope of Rome, upon the highest stair of Christ's Throne, and to make a Velvet-church, &c.

*Ibid* These Men mind nothing else but that by bringing in the Pope's foul tail first upon us, their wretched and beggerly Ceremonies; they may thrust in after them Antichrist's legs, thighs, and his belly, head and shoulders; and then cry down Christ and the Gospel, and up the Merchandize and Wares of the Great Whore. *Ibid*. Christ shall never be content with this Land, neither shall his hot fiery indignation be turned away, so long as the Prelate (the Man that lay in Antichrist's foul Womb, and the Antichrist's Lord Bailiff) shall sit Lord Carver in the Lord Jesus Courts. The Prelate is both the Egg and the Nest to cleck and bring forth Popery; plead therefore for the Pulling down of the Nest, and crushing of the Egg.

All that is meant here by Christ, is Presbyterian Government.

I shall conclude this Section with some of their most remarkable Principles and Opinions concerning Civil Government.

\* Put to Auction

The *Presbyterians* of late have talk'd much of their *Loyalty*; but if they have any, it must be in contradiction to their *Principles*: For proof of this I shall not trouble you with *Citations* from *Private Men*; but appeal to their *Covenants* and *Solemn Leagues*, to their constant *Doctrine* as well as *Practice* of *Resistance*; and some few *Instances* I must not omit, taken from the *Acts* of their *General Assemblies*, and those *Books* which have the general *Approbation* of the *Party*, in which they express themselves thus; *Unless Men blot out of their Hearts, the Love of Religion, and Cause of God, and cast off all care of their Country, Laws, and Liberties &c. they must now or never appear active (against the King) each one stretching himself to, yea, and beyond their Power; it is not time to dally, or go about the Business by halves; nor to be almost; but altogether Zealous: Cursed is he that doth the Work of the Lord negligently.*

*Solemn and seasonable warning to all Ranks, Feb. 12. 1645. Sess. 18.*

In another *Seasonable* and *necessary* warning, dated *July 27. 1649. Sess. 27.* they say; *But if his Majesty, or any having or pretending Power and Commission from him, shall invade this Kingdom, upon pretext of establishing him in the exercise of his Royal Power; as it will be a high provocation against God to be accessory or assisting thereto, so it will be a necessary Duty to resist and oppose the same.*

The *Author* of the *Hind let loose*\* reflecting on these passages, says, *These Fathers could well distinguish betwixt Authority and the Person, and were not so Loyal as now their degenerate Children are Ambitious to show themselves stupidly stooping to the Shadow thereof, and yet will be called. The only Assertors of Presbyterian Principles.*

The *Presbytery* hath the *Power* of making *Peace* and *War*, and the *Parliament* ought not to enter into any *War* without them; more than *Joshua* did without the *consent* of *Eliazar*.

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Any Union or Engagement of the Nation, to defend the King's Person, Honour, or Prerogative, is unlawful, unless allowed by the Presbytery.

The Presbytery alone knows, and it only can determine, what the Cause of God is; the King and Parliament are not to be complied with, but in Subordination to the Covenant.

The Presbytery can Counter-act the Acts of the States of Parliament, and discharge the Subjects from obeying such Acts as are imposed without the consent of the Presbytery.

Act General Assembly, Aug. 3. 1648.

Act and Declaration against the Act of Parliament July 13. 1648.

Act General Assembly, Aug. 12. 1650.

*Tho' our Saviour told his Disciples, That his Kingdom was not of this World; and that therefore they ought not to fight for him, yet that Doctrine does not now oblige Covenanted Christians, for they may fight without, yea, and against the Consent of the Supream Magistrate for the Cause of God; and a probable capacity to effectuate their Designs, is the Call of God to do it.*

*For Pop.* Preface to the Reader. Naph. P. 7, 8: 16. 159.

Not only is it necessary to resist the King by force, in defence of the Solemn League and Covenant, but also to resist the King and Parliament, when they pervert the right way of the Lord, and hinder the Work of Reformation: The crying Sins of the Land which we should confess with sorrow before the Lord, are, That the Graceless Prelates and Curates are not hung up before the Sun, and that Men should be so Godless, as to assist the King in his distress before he had satisfied the Kirk by publick Penance, for opposing the Work of God in the Covenant.

*For Pop.* Throughout.

Act General Assembly, Aug. 13. 1650.

Acknowledgment of Sins and Engagement to Duties appointed and published, 1648.

And again renewed at Lesmachago, March 3. 1688. with Accommodation to the present times.



## S E C T. III.

*Containing Notes of the Presbyterian Sermons taken in Writing  
from their Mouths.*

**A**T first I begin with one I heard from Zetland, who Preaching on *David and Goliath*, he told the Hearers, *Sirs, this David was but a little manekine like my beddle Davie Gaddies there, but Goliath was a meckle strong fellow, like the Laird of Quandal there; this David gets a Scrippie and Baggie, that is, a Sling and a Stone in it; he slings a Stone into Goliath's Face, down falls Goliath and David above him: After that David was made a King; he that was keeping Sheep before, in truth he came very well too, Sirs: Well said, Davie, see what comes of it, Sirs; after that he commits Adultery with Uriah: Nay, (said the bed-dal Davie Gaddies) it was but with Uriah's Wife, Sir. In Faith, thou art right, it was Uriah's Wife, indeed man; said Mr. John.*

One Ker at his entring into a Church at Teviotdale, told the People the Relation that was to be between him and them in these following words:

*Sirs, I am coming home to be your Shepherd, and you must be my Sheep, and the Bible will be my Tar-bottle, for I will mark you with it; (and laying his Hand on the Clark or Precentor's Head) he saith, Andrew, you shall be my Dog: The sorrow a bit of your Dog will I be, said Andrew. O Andrew, I speak mystically, said the Preacher: Yea, but you speak mischievously, said Andrew.*

*Mr. William Guthrie preaching on Peter's Confidence, said, Peter, Sirs, was as Stalliard a Fellow as ever had cold Iron at his Arse, and yet a Hussie with a \* Rock feared him.*

Another preaching against Drunkenness, told the Hearers, *There were four sorts of Drunkenness. 1. "To be drunk like a Sow, tumbling in the Mire like many of this Parish. 2. There is to be drunk like a Dog; the Dog fills the Stomach of him, and spues all out again, and thou John Jamison was*

N 2

this

this way drunk the other day. 3. There is to be drunk like a Goose: Of all Drunkenness, Sirs, beware of the Drunkenness of the Goose, for it never rests, but constantly dips the \*Gobb of it in the Water: You are all drunk this way, Sirs, I need name none of you. 4. There is to be drunk like a Sheep; the silly Sheep seldom or never drinks, but sometimes wets the Mouth of it in the Water, and rises up as well as ever; and I my self use to be drunk this way, Sirs. But now, I see (*said he*) two Gentlemen in the Kirk, and Gentlemen, you are both Strangers to me, but I must vindicate my self at your Hands; I have here the cursedest Parish that ever God put Breath in, for all my preaching against Drunkenness, they will go into a Change-house after Sermon, and the first thing they'll get, is a meckle †cup full of hot Ale, and they will say, *I wish we had the Minister in the midst of it*: Now, Gentlemen, judge ye how I am rewarded for my good Preaching." After Sermon the Clerk gives him up the name of a Fornicatrix, whose Name was *Ann Cantly*; Here is (*saith he*) *one upon the Stool of Repentance, they call her Cantly, she saith her self she is an honest Woman, but I trow Scantly.*

Mr. *John Levingstone* in *Ancrum*, once giving the Sacrament of the Lord's-Supper, said to his Hearers, *Now, Sirs, you may take Christ piping hot*; and finding a Woman longsome in taking the Bread out of his Hand, he says, *Woman, if you take not Christ, take the \*meikle Devil then.*

One *John Simple*, a very Zealous Preacher among them, used to personate and act Sermons in the old Monkish Style spoken of *Sect. 1. § 16.* At a certain time he preached upon that Debate, *Whether a Man be Justified by Faith or by Works*, and acted it after this manner, "Sirs, this is a very great Debate, but who is that looking in at the Door, with his red Cap? follow your look, Sir; it is very ill manners to be looking in, but what's your name? *Robert Bellarmine*: *Bellarmino*, *saith he*, Whether is a man justified by Faith or by Works?"

\* Bcke. † Large dish. \* Great,

Works? He is justified by Works: Stand thou there man. But what is he, that honest-like-man standing in the Floor with the long Beard, and Geneva † Coul? a very honest-like-man, draw near; What's your name, Sir? My name is *John Calvin*; *Calvin*, honest *Calvin*, Whether is a man justified by Faith or by Works? He is justified by Faith. Very well *John*, thy Leg to my Leg and we shall \* hough down *Bellar-mine* even now.

Another time Preaching on the day of Judgment, he told them, Sirs, "this will be a terrible day, we'll all be there, and in the throng I *John Simple* will be, and all of you will stand at my back; Christ will look to me, and he will say, Who is that standing there? I'll say again, yea even as ye † ken'd not Lord: he'll say, I know thou's honest *John Simple*; draw near, *John*; now *John*, what good service have you done to me on Earth? I have brought hither a company of Blew Bonnets for you, Lord: Blew Bonnets, *John*, what is become of the brave Hats, the Silks, and the Sattins, *John*? I'll tell, I know not Lord, they went a \* Gate of their own: Well, honest *John*, thou and thy blew Bennets are welcome to me, come to my right hand, and let the Devil take the Hats, the Silks, and the Sattins."

This *John* was ordinarily called *Fitch-cape* and *Claw-poll*, because in the time of Preaching or Praying, he used to claw his Head, and rub his Callet. At a certain time he was called to preach in a Neighbouring Church, and his Preface was in these Words:

"Sirs, I know what you'll be saying among your selves the Day, ye will say, Here is *Fitch-cape* come to preach to us the Day; but as the Lord lives, I had a great deal of do, e'er I could come to you: For by the way I met the Devil; he said to me, What now *Fitch-cape*, whether are you going? I am going, said I, to preach to the people of God. People of God! said the *S. foul Thief*, they are my People. They are not yours, thou foul thief, said I. They are mine,  
Claw-

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† Hood. \* Trip. † Knew not. \* A Course. S Nasty.



Claw-poll, said he again to me; so the foul thief and I || tugg'd, rugg'd, and riv'd at one another; and at last I got you out of his † Clooks: Now here is the good that *Fitch-cape* hath done to you. Now that ye may be kept out of his Gripes, let us pray."

Another Lecturing on the first of *Job*, said, *Sirs*, I will tell you this Story very plainly.

The Devil comes to God one Day; God said, What now Deel, thou foul Thief, whither are you going? I am going up and down now, Lord you have put me away from you now; I must even do for my self now. Well, well, Deel (says God) all the World kens that it is your Fault; but do not you know that I have an honest Servant they call *Job*? Is not he an honest Man, Deel? Sorrow to his thank, says the Deel; you make his Cup stand full even, you make his Pot play well, but give him a \* cuff, I'll hazard he'll be as ill as I am called. Go, Deel (says God) I'll yoke his Honesty with you: Fell † his Cows, worry his Sheep, do all the Mischief you can; but for the very *Saul* of you, touch not a hair of his Tail.

Mr. Robert Blair, that famous Presbyterian Preacher at *St. Andrews*, was very much thought of for his familiar way of preaching. He preached often against the observation of *Christmas*; and once in this Scotch jingle; "You will says, *Sirs*, Good old \* Youle-day; I'll tell you, Good old Fool-day: You will say, It is a brave Haly-day; I tell you, it is a brave Belly-day: You will say, these are † bonny Formalities; but I tell you, they are bonny Fartalities".

Another enveighing against the Vanity and Gaddiness of Women, spake thus; "Behold the Vanity of Women, look to them, you'll see, first a Sattin Petticoat; lift that, there is a Tabby Petticoat; lift that, there is a Flanning Petticoat; lift that, there is a Holland \* Smarck; lift that, and there you will see what they ought not to be proud of; that's no very cleanly Spectacle: *Eve* (said he) was never so vain, she sought no covering but Fig-leaves".

Mr.

|| Pulled and haled: † Clutches. \* Sound bang. † Kill. † Christ-mass. † Gay. \* Smock.

Mr. Simple (whom I named before) told, That Samson was the greatest Fool that ever was Born, for he revealed his Secrets to a daft || Hufie. Samson, you may well call him Fool Thomson, for of all the \* John Thomson's men that ever was, he was the fooliest.

I have a Sermon of theirs, written from the Preacher's Mouth by one of their own Zealots, whereof this is one passage : " Jacob began to wrestle with God, an able Hand forsooth ; I Sirs, but he had a good Second, that was Faith ; Faith and God gave two or three tussles together ; at last God † Dings down Faith on it's bottom ; Faith gets up to his Heells, and says, well, God, is this your promise to me ? I trow I have a Ticket in my Pocket here ; Faith brings out the Ticket, and stops it in God's Hand, and said, Now God ! is not this your own Write ? deny your own Hand-write if you dare ? Are these the Promises you gave me ? Look how you guide me when I come to you. God reads the Ticket, and said, Well, well, Faith I remember I gave you such a Promise, good-sooth Faith, if you had been another, thou should get all the Bones in thy Skin broken. "

Mr. John Welsh, a Man of great esteem among their Vulgar, once preaching on these words of Joshua, *As for me and my House we will serve the Lord, &c.* had this Preface.

" You think, Sirs, that I am come here to Preach the old Jock-trot Faith and Repentance to you ; not I, indeed : What think you then I am come to Preach ? I am come to Preach a broken Covenant ; Who brake it ? Even the Devils Lairds, his Bishops and his Curates ; and the Deel, Deel, will get them all at last : I know some of you are come out of Curiosity, to hear what the Whigs will say. Who is a Whig, Sirs ? One that will not Swear, nor Curse, nor Bann, there a Whig to you : But you are welcome, Sirs, that come out of curiosity ; you may get good e'er ye go back again. I'll give you an Instance of it. There was Zacchus, a Man of a low stature ; that is, a little \* droichy body, and a Publican ; that is, he was

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|| Foolish Wench. \* Hen-peckt men. † Beats. \* Dwarfie.

was one of the Excise-men ; he went out of Curiosity to see Christ, and because he was little, he went up a Tree : Do you think, Sirs, he went to \* harry a Pyet's Nest? No, he went to see Christ ; Christ looks up, and says, *Zacchus*, thou'rt always proving praticks, thou'rt no Bairn now ; go home, go home, and make ready my Dinner ; I'll be with you this Day at Noon.

After that, Sirs, this little *Zacchus* began to say his Prayers Evening and Morning, as honest old *Joshua* did in my Text: *As for me and my House*, &c. as if he had said, Go you to the Devil and you will, and I and my House will say our Prayers, Sirs, as *Zacchus* and the rest of the Apostles did.

Another time preaching in East Lothian, he told them the great danger of hearing the Curates, in these words ;

" Sirs, if ever you hear these Rogues, you will cry out at the day of Judgment, O Arthur-seat fall upon us, O Pentland Hills fall upon us : The Grass and the Corn that you see growing there, will be a Witness against you ; yea, and that Cows Horns passing by, will be a Witness against you ".

Another Preaching about God's sending *Jonah* to *Nineveh*, acted it thus. Did you never hear tell of a good God, and a † cappel Prophet, Sirs? The good God said, *Jonah*, now billy *Jonah*, wilt thou go to *Nineveh* for \* ald lang syne ; The Deel be on my feet then said *Jonah* : O *Jonah* said the good God, be not ill natured, they are my people. What care I for you or your people either, said the cappel Prophet ; wherefore shall I go to be made a lyar in my face. I know thou will have mercy on that people : Alas, alas, we † bide not the tenth part of that bidding ; yet when we come to you, I fear we'll find you like *Ephraim*, a Cake unturn'd, that is, it's stonchard on one side \*, and † skitter-raw on the other.

Another Preaching in the West, near a Mountain, call'd *Tintack*, cried out in a loud voice thus, What think you, Sirs,

would

\* Rife a Magpies-Nest. † Pettish. \* Old kindness. † Wait now.  
\* Intreasing. † Thin Dang of young Children.



would the Curates do with Christ if they had him? they would e'en take him up to *Tintock* top, cut off his head, and hurle his head down the hill, and laugh at it.

Another in the South of *Teviotdale* in his Sermon, said, Our Neighbour Nation will say of us, poor *Scotland*, beggarly *Scotland*, scabbed *Scotland*, lousie *Scotland*; yea, but covenanted *Scotland*; that makes amends for all.

One Preaching against Bishops, expressed himself thus, *Sirs*, at the Day of Judgment, Christ will call the Prelates, and he will call one of the falsest Knaves first, and say, come hither *Sirrah*, he will not call my Lord, do you remember how you put out \*like a sweet Saint of mine upon such and such a day? *Sirrah*, do you mind how you persecuted one of my precious Saints that was Preaching my Word: Come, come, *Sirrah*, stand there at my left hand, thou and the Devil shall together even now.

There is nothing more ordinary among the Generality of their Preachers, than to tell that Christ did not set his foot in *Scotland* this eight and twenty years; or this, I brought a stranger to you now, and a very great stranger indeed, this many a year; would you know who it is; it is Christ, *Sirs*, †hadd him fast then, for if once he get out of *Scotland* again, it's like he'll never return.

It is very well known in *Perthshire*, that one of their Rabbies Preaching at *St. Johnstone*; or thereabout, a little before the Battel of *Killichrankie*, upon these words, *Resist the Devil and he will flee from you*; he begins very gravely after this manner, (*Humph*) my beloved, you are all here the day even for the fashions cause, but wot ye who is amongst you the day? even the meikle horned Devil; tho' you cannot see him, yet I do: I see him, *Sirs*, by the eye of faith; but you'll say, now that we have him here, what shall we do with him, *Sirs*, (*Humph*) what way will ye destroy him; some of you will say we will hang him; ha, ha, my beloved, there are not so many tows in all the Parish as hung him; besides,

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he's

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\* Such. † Hold.

he's as light as a feather. What then will ye do with him? for he will not hang. Then some of you will say, we will drown him. (*Humph*) my beloved, there is too much cork in his Arse, he's as souple as an Eel, he will not sink. Others of you will say we will burn him. Na, na, Sirs, ye may scald your selves, but ye cannot burn him, for all the fire in Hell could never yet singe a hair on his Tail. Now, Sirs, you cannot find a way among you all to kill him, but I will find it; what way will this be, Sirs? we shall even shoot him. Wherewith shall we shoot him? We shall shoot him with the Bible. Now, Sirs, I shall shoot him presently, so (presenting the Bible as Soldiers do their Musquet) he crys out, *Touff, Touff, Touff*. Now he is shot, there lies the foul Thief as dead as a Haron.

Some Eye-witnesses report of another that was to give the Sacrament of the Lord's Supper, such as they can give, and having got into the Pulpit, he looks about him, and says, Sirs, I miss some body here to day, I miss Christ here the day, but he promised to be here the day, I think he will be as good as his word; however I will go out and see if he be coming; he at this went out of the Pulpit; and staying out some little time, he comes in and tells them, Now, Sirs, Christ is coming, I saw him on his white Horse coming to you: Now what entertainment will you give him? I will tell you, Sirs, Will ye get among you all but \*one Pint of Faith, a Gill of Grace, and a †Mutchkine of Sanctification, and this will make a good morning draught for him.

In the *Mers* there was a Communion given lately, and as it is ordinary, there is a Discourse for every Table. One of the Preachers that's most cried up for his Eloquence, said, You that are Wives ye will be saying ordinarily when ye meet, Cummer, have ye spun your Yarn yet? But alas, I fear there are few of you that have spun a Wedding-garment for Christ the day. But Christ will be among you and see who is his well busked Bride; he'll say to them that have

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\* Two English Quarts. † English Pint.

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not on their Wedding-garment. Is that nasty Slut there my Bride? Shame and lack fall that Bride: Go nasty Slut, †sway'd away to Hell.

It is ordinary among some Plebians in the South of Scotland, to go about from door to door upon New-years Eve, crying *Hagmane*, a corrupted word from the Greek *αγια μηνυ*, which signifies the Holy Month. *John Dickson* holding forth against this Custom once in a Sermon at *Kelfo*, says, Sirs, do ye know what *Hagmane* signifies? It is the Devil be in House; that's the meaning of its *Hebrew* Original.

Another time he told his Hearers, what an Idolatrous Church the *English* Church is, for lay two Eggs in a Dish, and the one is not so like the other, as the Church of *Rome* and the Church of *England* are to one another.

I know a Minister that went purposely to hear this man, and declared upon his real truth, that he held out a nonsensick Rhapsody for an hour and an half, on the third of *Matth.* *This is my beloved Son, in whom I am well pleased: All the Graces of the Spirit* (said he) *are mysterious, faith is a mystery, there is a faith that is not saving, but that's no mystery; I believe if I should ask any of you whether or no ye believe the words that I read to you, you will all say (Humph) we all believe that. Sirs, the Devil does more, and yet he is not saved, nor like to be in haste. This is a passage of our Saviour's Transmigration, Sirs, (says he) It tells how our blessed Saviour was reform'd like an Angel of Light, when his Disciples saw that Glorious sight, they were all like a Country-man that had never tasted outlandish wine before, the wine runs up into his head, and makes him dizzie; so the Disciples were dizzie, the 17. v. They knew not what they said, that is, they were dizzie. From the words we learn this note of Doctrine; That Christ be is lovely, O he is lovely, O he is lovely. First as he is the Son of God, 8. Prov. v. 15. By me Kings reign and Princes decree Justice: That is lovely Christ hath Authority over all the Kings of the world: The Great Turk can do nothing without him, The meikle Deel and the black Pape can do nothing without him.*



There were a pack of Deels limbs a year or two ago here, and they thought forsooth all would be their own, and now lovely Christ in his Providential Providence is like to disappoint them all; and who knows but they'll come begging Pease and Pottage at our doors yet.

Christ is lovely as he is Mediator, cut him all in pieces from head to foot, every bit of him is lovely. They'll tell you now the young Prince is banished Britain, but I'll tell you of a young Prince that has been banished Britain these 28 Years by the incoming of the perjur'd Prelates and drunken Curates; lovely Christ is that young Prince, and now he is like to come back again to get his Crown: O take him now, now when he is coming with a whip in his hand to scourge out the cursed Curates, &c. This was preached in the Parish of Smallum in Teviotdale, and the effect of this preaching followed the next Sabbath, for the Rabble came and pulled the Minister out of his Pulpit in the time of this Sermon.

One Mr. Thomas Ramsey in Mordington within the shire of Berwick, said in a Sermon upon the foolishness of Preaching these words: There are two sorts of Preaching, Sirs, there's a Gentlemanly Preaching, and a commonmanly Preaching; for Gentlemanly Preaching they'll feed you up with peny whistles, or † Nigg-nayes bonny wallies: At which he perceived one of the Commons laugh. He points out to him, and said, Man, do not thou think to \*gull one of God's Ministers that way, lift up your Bonnet off your face, think no shame of your shape.

I tell you, Sirs, there is gentlemanny Preaching, and commonmanly Preaching. I will give you commonmanly Preaching, Sirs, I will give you milk pottage, and this will make you bony fat and lusty in your journey to heaven. Ye † ken, Sirs, ye ken, to my great grief, I may say ye ken no: But I tell you there is Gentlemanny preaching, and a commonmanly preaching. There are three sorts of men that despise commonmanly preaching; first the Politician. 2. The Gallant. 3. The Ignorant man.

First, For the Politician he will go twenty miles to hear a Gentlemanly preaching, what cares he for commonmanly preaching? 2ly, For the Gallant, give him a glass of wine to drink, and give him a

Lady

† Childrens Toyes and Rattles. \* To Flout. † Know.

Lady to kiss, and what cares he for preaching? 3ly, For the ignorant man give him a \*cogful of † Brose to his belly, and a pair of \* Breeks to his Arse, what cares he for preaching? A little thereafter he saw a little child looking to and fro, he said, Sit still little Rogue, else I'll cut a lug out of your head, Sirrah. O the glorious days of the Gospel, the very † wie-ones, were then so serious that they would \*rugg Christ out of my heart; but now they are all bandy faced, they look as if the Curates and their Mothers were † over great.

This was written from his own mouth, by a person that is ready to declare the verity of it, were he to die just after.

Mr. John Veach in Wooll-struther's in a Nonsensical and incoherent Discourse, at the opening up of a Presbyterian Synod at Jedburgh, said, "That one duty of Ministers was not to Preach close and neat Discourses; his reason was this; Men use not to bring the Spits and the Racks to the Table, when they bring the Meat to it.

There are many in Edinbrough who heard Mr. James Kirkton in a Sermon concerning Joseph and Mary, say "The first night saith he, that they met together, he laid his Hand on her Belly, and found her with \*Bairn: The honest Man turned very angry, and would have put her away, as any of us all would have done, had we met with the like; and who is it that ever would suspect that the Holy Ghost should have another Man's Wife?

Another Time he told his Hearers, That they might make a Lesson out of every thing that occur'd to sense; you may, saith he, get a good Lesson out of a Goose-turd, for it is black at the bottom, green in the middle, and white at the top: The blackness at the bottom, let's us see the blackness of Hell; the greenness in the middle, let's us see the vanity of the World; and the whiteness in the top, let's us see the joys of Heaven: And this good Lesson (Sirs) ye will find in a good turd. Now, Sirs, I would have you pray to him, that sits upon the white-end, to keep you from a black end. One

\* Deep Dish. † A Strong Porrage. \* Breeches. † Little Child end  
\* Pull. † Too familiar. \* Child.

One Mr. *John Hepburn*, Lecturing on the second P salm, told, That there was a Dialogue betwixt the Father and the Son in Heaven. The Son said, Father will you give me my Portion now? Your portion, Son, said the Father, indeed shall you; thou hast been a dutiful Son to me, thou never angered me in thy days; what portion will you have, Son? Will you give me poor *Scotland*, saith the Son? *Scotland*, said the Father, truly thou shalt get poor *Scotland*. And he proved that it was *Scotland* he sought, from the 8. ver. *I shall give thee the outmost parts of the Earth for a possession*. Now, Sirs, *Scotland* is the outmost part of the Earth; and therefore it was given to the Son for a Patrimony.

One Mr. *Mosman* in *Newbotle*, past this Complement upon himself in a Sermon; All the World knows that I am a learned Man, a judicious Man, and a Man that can clear the Scriptures well; but there are some in the Parish that have not such thoughts for me; as for them I pity them, for they must be very silly. At that time he was preaching against taking God's Name in vain, he told, O Sirs, this is a very great sin, for my own part I rather steal all the horned \* Nout in the Parish, before I took God's Name in vain once.

One Mr. *Robert Steidman* in *Caridden*, told once, that the People of God had many doubts about their Election, for proof of this, see (says he) the 2. Cant. v. 16. *My beloved is mine, and I am his*.

Another time he told, That the best of God's Saints have a little tincture of Atheism, for a plain proof of this, you may see, says he, *Psal. 14. 1. The Fool hath said in his Heart, that there is no God*.

Another time he tells, That Christ was not proud nor Lordly, for he rode upon an Ass, which is a † laigh Beast, and wherefore think ye did he this? It was, Sirs, for the conveniency of the old Wives that followed him, that he might \* kuttle in the Gospel in their ears as he went along.

\* Neat or Cattle. † Low, \* Whisper.



One Mr. Murray marrying a couple, called the Man, the Head, and the Woman the Tail: In the Name of God then, says he, I joyn Head and Tail together, Sirs, let no Man ever seperate them.

The same Person preaching at Haddan, said "Christ is a great stranger to you these 28 Years, but I have brought him to you the Day, Sirs, and if you will have him, I will take him with \* horning and caption for you."

One Mr. Shields, preaching at Borthwick, said, *Many had Religion the Day, but would have none the Morn, their Religion was soon gone like Womans Virginity.*

One Wedderburn, preaching in Irvin, said, Lord, we have over † foul Feet to come so far benn as Heaven, but yet as broken a Ship has come to Land.

Mr. Rutherford preaching at Jedbrough, said, *These 28. Years the Grass is grown long betwixt Jedbrough and Heaven.*

Mr. William Stuart preaching lately in Forres upon these words, *Our God is a consuming Fire*, said, "Sirs, I will explain these words in a very plain and homely manner, There was a Godly Man of my acquaintance, Sirs, he had a young Bairn that was dying, and he comes to him and said, *Sandy*, now my Cockie, believe in God now, for you will not live long: No, no, said the Bairn, I will not believe in God, for God is a Boo, but I will believe in Christ for he is sweet, Dady, and he is good. Now ye may by this see, Sirs, that God without Christ is a Boo. Boo is a word used in the North of Scotland to frighten crying Children.

Mr. William Vetch preaching in Linton in Teviotdale, said, Our Bishops they thought they were very secure this long Time:

<i>Like Willie Willie Wastel,</i>	<i>A the Dogs in the Town,</i>
<i>I am in my Castle:</i>	<i>dare not ding me down.</i>
<i>Ye but there is a Doggie in Heaven that has dung them all down,</i>	

Another preaching of the Dialogue betwixt God and Adam after his Fall. "Adam said he went to hide himself, God

\* Letters of Arrestment, † Nasty.

God comes to him: and said, where art thou, Man? I am scourring here, Lord: I'll hazard \* twa and a plack, saith God, there is a † *whape in the Kape Ede*, has thou been at \* Barne-breaking Ede, come out of thy holes, and they bores here Ede.

Mr. *James Kirkton*, told several times in a Sermon at *Eden-ling*, That the Devil had his Kirk. Government as well as God, and would ye ken what a Government it is, indeed it is a Presbyterian Government, for he has his Minister and his Ruling Elder; his Minister is the Pope, and his Ruling Elder is the King of France.

The same man once speaking of the Evils of the tongue, said, Your tongues, Sirs, are as foul as a dog's tongue, when he licks † *Skitter*, before God it's true: But do not take this out of the House with you, Sirs.

Mr. *Matthew Selkirk* preaching against keeping of days, said, They that keep \* *Pule-days*, Sirs, deny that Christ came in the flesh, and are rank Jews; and they keep that day in commemoration of J. Cæsar the chief of the Jews.

Mr. *Hugh Kennedy* Moderator of the General Assembly, being about to Christen a Child in the Colledge-Kirk, looked about him, and said, Look, Sirs, and see the Devil painted in the Bairns face, but we shall do the best we can to conjure him out. I shall shortly nail his lug to Christ's throne, till from a Calf he grow up to an Ox, to draw in Christ's Plow.

Mr. *Areskine* in the Tron-Church, said, That the work of the U. is like to be tuind, for there are two sorts of people that have taken their hands from the work of the Lord. First, the Palignants that never laid their hands to it. 2ly, The Court-party: but you Lasses and Lads put your shoulders to that work, take a good lift of it, for it will not break your backs; and ye can never use your backs in a better work.

† Absconding \* Two pence half-penny. † All's not well \* Miss  
Chief doing † Thin Dung, \* Christmas.

One Mr. Robert Gourly preaching on the Woman of Canaan; how our Saviour called her a Dog, told, Sirs, some of you may think that our Saviour spake very improperly, for he should have called her a Witch; but to this I answer, a Dog is the Masculine or Feminine Gender, there is a He-dog and a She-dog. But you will ask why he did miscall the poor Woman, and call her a Dog? There are God's Dogs and the Devils Dogs, she was God's Dog, not the Devil's Dog.

Mr. Shields in a Sermon at Aberdeen, told the People, the only way to hold a fast \* grip of Christ, was to entertain him with three Liquors in three sundry † Bickers, you must have a pint of hope, three pints of faith, and nine pints of hot, hot, hot burning Zeal.

One Mr. Strange preaching on *Act. 2. 37, 38.* before several Ladies of the best Quality of our Kingdom, *They were pricked at their hearts;* said, Some of you are come hither the day to get a prick, I fear few of you have gotten a prick, but some of you may get a prick within a short time. And seeing some laugh, he said, Do not mistake me, Sirs, It is not a natural prick I mean, but a prick at the heart, I mean not the pricks of the flesh, but the pricks of the Spirit; the sweet prick of Conscience.

One Mr. James Wilson, now in Kirkmeddon in Galloway, told, That Faith had wonderful effects, *For by Faith Noah saw the deluge before it came.* But I will tell you a far more wonderful effect of Faith than that; *John the Baptist saw Christ through \* twa wymbes,* was not that a clear-ey'd little one, Sirs?

One Mr. Melvin being sent by the Presbytery to the Parish of Monzie in Struthern, to prepare the people by a Sermon for receiving a Presbyterian Minister in the place of Mr. Drummond; a Person of Great Learning, who was deprived at the false suggestions of a Weaver in that Parish, (whom he saved from the Gibbet in King Charles 2d's time) the said

P

Mr.

\* Hold. † Wooden Cups. \* Two Women



Mr. Melvin Lecturing on this Text, *Touch not mine Anointed, and do my Prophets no harm*, said "The Kings and the great folks, and the cursed Bishops, forsooth, were seeking to destroy God's own people, but as stark as they were, God is starker, and bad them bide back, bide back, (*pointing with his finger*) this is my folk, they are none of your folks; and so God keepest his own poor people, Sirs, except some few that were changed; but, Oh! Sirs, it's a sweet, sweet to go death off the Gallows to God for the *Holy Covenant*. But for these cursed Bishops and Curates, Sirs, that were leading many poor Souls to Hell this long time, Sirs, ye see they are now put out, they are put out, yea they are e'en trampled under our feet."

This is attested by a person that then lived within two miles of the place, and heard him.

Mr. Areskine in the Tron-Church, proposed in a Sermon, *What is the New Man?* He made this learned Answer in a Melancholy long tone, *it is the New Man*. Mr. Kirkton lately in the Church he possess at Edinburgh, began his Sermon thus, *Devil take me Soul and Body*. The People startling at the expression, he anticipates their wonder with this correction, *You think, Sirs, this a strange word in the Pulpit, but you think nothing of it out of Pulpit; but what if the Devil should take many of you when ye utter such Language?* Another time preaching against Cockupps, he told, *I have been this year of God preaching against the vanity of Women, yet I see my own Daughter in the Kirk even now have as high a Cockupp as any of you all*. Another time giving the Sacrament of the Lord's Supper in Crammond, at the breaking of the Bread, he told the Participants, *Take, eat, Sirs, your Bread is baken*. And that was all the form he used, as one of the Communicants told me the day after.

A Presbyterian Preacher in the Parish of Killpatricik Easter, above Glasgow, in whose Parish there is one Captain Sanderson, a Church of England man, who is looked on there by them as a rank Papist, he once went to Church to see their way. The Preacher seeing him in Church, took a † Four-

† Piece of Money.

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teen out of his Pocket, and held it up before the Congregation, expressing these words, *Here I take instrument in the hand of God, that tho' a man be pardoned of all his original and actual sins, yet if he neglect to attend our Fast, he shall never go to Heaven.* The Preacher owns what he said and did. And the Captain desires the thing to be published in his name, he being ready to justify it upon any occasion.

Mr. William Moncrief, in Summer last, preaching in the Church of Largo in Fife, the first thing he pretended to prove, was, *That all his Hearers were Atheists and Reprobates.* And having demonstrated that, as he said, from that Psalm on which he lectur'd: He proceeded next to his Sermon on this Text, *NOW is the accepted time, now is the day of Salvation;* on which he said, *The Jews had their Now, and the Papists had their Now, but ah now, they have no Now, for the Gospel is for ever hid from their Eyes.* Scotland, poor Scotland had a gracious Now in the glorious days of the Covenant, when Christ was freely forced upon them; but alas, this Land breaking the Covenant has brought darkness upon it, for many Tears past; but yet God has been pleased at last to shine through the Cloud of Prelatical, which is worse than Egyptian darkness, and to give us another Now; that is, to offer us again his Covenant, and the Foundation of it, his Gospel, for which ye are all heartily to be thankful, for this is your Now.

And would ye know now how to express your thankfulness, I'll even tell you now; Ye must do it by banishing out of the Covenanted Land, all the Enemies of God, the Prelates, the Curates, and all their Adherents: Ye must not converse with them, but smite them Hip and Thigh; ye must root the Philistines quite out; ye must hate them, and persecute them, and that upon pain of Damnation; for if ye neglect it now, your Now is past for ever: Now, Sirs, ye must not think this strange Doctrine, for I can prove it by plain Scripture, for did not God frequently command his People, to cut off the Canaanites Root and Branch; and did not David positively hate and curse the Profane and Wicked, who were God's Enemies.

"But ye'll say to me, Sirs, that Christ desired us to love our Enemies: that's true, indeed, but there's no word of God's

Enemies there; mark that, Beloved; tho' we love our own Enemies, yet we are bound to hate God's Enemies; that is, *all the Enemies of the Covenanted Cause*?. This was heard by several Sober and Judicious Persons, who were heartily sorry to hear the Scriptures so basely perverted, who immediately after the Sermon, wrote down this Account, sent them to me attested under their Hands,

About two Years ago Mr. *Shields*, who is Chaplain to my Lord *Angus's* Regiment, being with the said Regiment at the Town of *Perth*, and hearing that the Colonel to an English Regiment, which had been in that Town the Week before, had made his Chaplain to read the *English Service* upon the *Sunday* before, in the Church to his Soldiers: *Shields* upon this occasion, thought to rail highly against the Church of England, and its Liturgy; among other things, he said, *That there was no difference betwixt the Church of England and the Church of Rome, but that the one said Mass in English, and the other in Latin; and that upon the matter, they were both indeed equally Idolatrous; and ye know, Sirs, that according to God's Law, all Idolaters should be stoned to death; Alas, all the Water in \*Tay will not be able to wash away the filth of that Idolatry, with which the Walls of this Kirk was last Sunday defiled; ah, the Service Book has polluted and made it smell rank and strong of the old Whore of Babylon.*

Mr. *Kirkton* preaching in his Meeting-house in the *Castle-hill* of *Edinburgh* adduced several instances of the Poverty of the People of God; amongst others, he had this remarkable one. *Brethren*, says he, *Criticks with their †frim frams and why-he whaties, may imagine a hundred reasons for Abraham's going out of the Land of Caldea, but I will tell you what was always my Opinion, I believe Abraham, poor man, was forced to run out of the Land of Judea for Debt.*

Another *Sunday*, before several Gentlemen, who told me the Story so soon as they returned from Church, preaching

\* The name of a great River which washes the Walls of that City.  
† Trifles.



on the *All-sufficiency of God*, he told his hearers, *That they might make out of God what they pleased, Hose, Shoes, Cloaths, Meat and Drink, &c.* One, says he, "may have a good Stock, but he cannot get it out of his Friends hands when he needs it; he must pursue him first before the \*Lds. of the Session; registrate his Bond, get a charge of Horning, and at last take him with Caption; but no man ever needed to registrate God's Bond, or take him with Caption, except *Jacob*, who took him once with Caption at the side of a Hill, and he got a broken Leg for his pains.

Once in the monthly Fast-day, I heard him my self discourse to this purpose, after he had read his Text, which if I rightly remember, was, *In that day I will not regard their Prayers nor their Tears, &c.* In speaking to these words, says he, 'I shall shew you five lost Labours, three Opportunities, 3 Fears, 3 Woes, 3 Lamentations, 3 Prophecies, and a word about poor *Scotland*: For the three fears, the first is a great fear, and that is, lest this King give us not all our Will. The 2d. is a very great fear, and that is, if we should get all our Will, I fear we should not make good use of it. The 3d. fear is the greatest of all, but I must not tell you that fear, Sirs, for fear it should fear you all to hear it". All the Town knows that this is true, and that he never preaches but after this ridiculous manner.

I heard one Mr. *Selkirk* in a Sermon he preached in the Church of *Inverask*, say, *Sirs, Drink, Whore, and Debauch, and † run red wood through the World; yet, if you have but as much time as take hold of Christ in your last gasp, I shall pawn my Soul for yours.* It may seem incredible, that one who ever heard of Christianity, should have used such an expression; but it made such an impression on the Peoples Minds at that time, that I believe there is hardly one of them who have forgot it to this hour; and consequently, all of them will be ready to vindicate the truth of what I here relate.

One

\* Raise an Action before the Judges, and Arrest him.

† Stark mad.

One preaching in *Preston-pans*, upon *Joshua's* making the Sun to stand still, resolving to make a very learned Discourse, began thus, *Sirs*, says he, *you'll may be, ask me how Joshua could make the Sun to stand still? To that I answer, it was by sisting of the motion of Primum Mobile, commonly called the Zodiack-line; but as to the Quomodo, it's no great matter; but that the Story was true, we have reason to believe from the Heathen Writers; for it was told by them for a base bawdy tale, how Jupiter made a night as long as two, that he might get a longer time to lye with Alemena.*

*Mr. Arskine* in the *Tron-Church* preaching on these words, *Cry aloud and spare not*; told his People, *There were three sorts of Cries.* There is the cry of the Mouth, says he, *Psal. 104.* The young Lions roar after their Prey, that is with their Mouth. The cry of their Feet, *I will run the ways of thy Commandments*, that is the cry of their Feet: And the cry of the Eye, they looked on him and were lightned; that's the cry of the Eye: If we would go to Heaven, we must not only cry with our Mouth, but likewise with our Hands, Feet, and Eyes.

The same *Mr. Arskine* said in another Sermon, *What, Sirs, if the Devil should come with a Drum at his side, saying, Hoyes, hoyes, hoyes, who will go to Hell with me, Boys? who will go to Hell with me? The Jacobines would answer, We'll all go, we'll all go.*

*Mr. James Kirkton*, preaching one *Jezebel*, said, That well favoured Whore, what become of her, *Sirs*? She fell over a Window, Arse over Head, and her black bottom was discovered, you may all guess what the Beholders saw, beloved, a black sight you may be sure.

One *M. Mair*, a Presbyterian Preacher, Son to *M. John Mair*, the Episcopal Minister in *Towch*, being desired by his Father to Preach for him; the Son said, "He would or could not Preach in their Churches, because they were polluted, but was content to Preach in a Fire-House": This was provided for him and the Compay, (whereof his Father was one) being convened, he said, *I will tell you a sad truth, Sirs, You,*

*have*

have been driven to Hell in a Coach this eight and twenty Years, and that old Stock my Father (pointing to him) has been the Coachman.

Mr. Kirkton in October last, preaching on Hymns and Spiritual Songs, told the People, "There be four kinds of Songs, Profane Songs Malignant, Allowable, and Spiritual Songs. Profane Songs, *My Mother sent me to the Well, she had better gone her self, for what I got I dare not tell, but kind Robin loves me.* Malignant Songs, such as *He, ho, Gillichrankie, And the King enjoys his own again*; against which I have not much to say. 3dly. Allowable Songs, like *Once I lay with another Man's Wife*; Ye may be allowed, Sirs, to Sing this, but I do not say, that ye are allowed to do this, for that's a great deal of danger indeed. Lastly, Spiritual Songs, which are the *Psalms of David*; but the Godless Prelates add to these, *Glory to the Father*, the worst of all I have yet spoken of.

The same Kirkton in March, the Year before that, in a Sermon upon, *Come into me all ye that are heavy and weary laden*; express'd himself thus; *Christ invites none to him but those that have a great burthen of Sins upon their Backs*; ay but, Beloved, ye little ken what Christ is to Day; what Crafts-man do you think him now? is there none of you all can tell me that, Sirs? Truly then I must e'en tell you; Would you ken it now? in a Word then, he's a \*Tinklar; and you may hear him crying about to Day, Have ye any broken Hearts to Mend, bring them to me, and I'll soder them; that is, give them Rest, Beloved, for that's the Words of my Text.

Mr. Arskin, in January last, holding forth in the Tron Church concerning Noab's Ark, said: "That the Wolf and the Lamb lodged most peaceably together in it; and what do you think was the reason of this, Beloved? you may think it was a strange thing, and so indeed it was, Sirs, but it was done to fulfil that Prophecy of *Isaiab*, Sirs, *The Wolf and the Lamb shall lye down together*: There's a plain reason now for it, Sirs".

\*Tinklar.



On Sunday, in January last, immediately after the King had recommended to the General Assembly, a *Formula*, upon the Subscribing whereof, by the *Episcopal Presbyters*, he desired they might be re-admitted to the publick Exercise of the Ministry, I heard one Mr. *Webster*, a noted professor of the *New Gospel*, lecturing upon *Psal. 15*. On the 1st. Verse, he said, "That none but God could answer the Psalmist's Question, there and therefore said he, It does not belong to any Earthly King, Prince, or Potentate, to determine who should be Officers in God's House, or to prescribe Terms of communion to his Kirk.

On the 2d Verse he said; "That it was necessary for God's People to Walk uprightly; that is, *said he*, never to betray the Cause of Christ's Kirk for fear of great Men: Our way is God's own way; and be sure to stand stiff to that is the best way to please God, and even great Men, at the long run: On the 3d Verse he appealed to the Conscience of his Hearers, "If *Scots Presbyterians* were not a holy, harmless, innocent, sincere, modest, and moderate People, and whatever is said to the contrary, but Lybels, Lies and Slanders: On the 4th Verse he said, That the Prelates, Curates, and Malignant Counsellors are the vile persons spoke of there; and all whom that fear God are bound to Contemn and despise; especially (*said he*) because they have Sworn to the hurt of the Kirk, in taking the Oaths of Allegiance and Supremacy, the Test, and the Oath of Canonical Obedience, and now think to expiate all this, by subscribing a bare foolish *Formula*, because King *William*, forsooth, hath sent it to us; as if the *Presbyterians* ought to admit or allow any *Form* but the *Covenant*.

About that same time, I mean, in January last, Mr. *Frazer* of *Bray*, at *Edinburgh*, at the New Kirk, pretending to preach upon this Text of the *Revelation*, *There was joy in Heaven, Michael and his Angels fought against the Dragon and his Angels*; *Michael and his Angels*, why no good Christian can doubt, but by this we are to understand Christ and this Kirk; and by the *Dragon* and his *Angles* is plainly meant, the Prelates and Curates.

You see from this then, Sirs; betwixt whom this War and this Fighting was in Heaven; and since they fight in Heaven for this Cause of the Kirk, why should not we fight for it also upon Earth? What needs our Kirk be afraid of Kings, they are but Men? but we have Christ to fight for us, and we are his, his Angels, and must fight with him till we destroy the Dragon Prelates, and their Curate Angels.

Ah, Sirs, ye read, says he, that this Dragon's Tail swept down a third part of the Stars of Heaven; I have a sad thing to tell you now, Sirs, Alas! this Dragon's Tail hath swept the North of Scotland, for few or none of Christ's Ministers are to be found there. The same Fraker of Bray, preaching at a Conventicle in the beginning of King James's Reign, began his Discourse thus: I am come here to preach this Day, Sirs, in spite of the Curates, and in spite of the Prelates their Masters, and in spite of the King their Master; and in spite of the Doctor of France, his Master; and in spite of the Pope of Rome, that's both their Master; and in spite of the Devil that's all their Master.

## S E C T. IV.

*Containing some few Expressions of the Presbyterian Prayers.*

MR. James Kirkton, said once in his prayers, "O Lord restore our banished King, Lord restore our banished King; do not mistake my meaning, Lord, it is not King James whom thou hast rejected we seek; it is King Christ that has been a stranger these many years in poor Scotland. It is reported of Mr. Robert Blair at St. Andrew, that he had this expression in his Prayers, Lord thou art a good Goose, for thou art still dropping. And severals in the Meeting-houses of late, have made use of it; to which they add, Lord thou rains down Middings of blessings upon us.

Mr. Anderson a Phanatick Preacher in Perthshire in a Prayer, said, Good Lord, it is told us, that thou knows a proud Man by his looks, as well as a Malignant by his works; but what wilt thou do with these malignants? I'll tell thee Lord, what thou wilt do, Even take them up by the Heels and cast them in the Chimney of Hell and dry them like Bervy Haddocks. Lord take the Pistol of thy Vengeance,

Dunghills, & Smokes

and the Mortar-Piece of thy Wrath, and make the † Harms of these malignants a hodge-podge, but for thy own Bairns Lord, feed them with the \* Plumdames and Raisons of thy Promises, and e'ngive them the Spurs of Confidence, and Boots of Hope, that like new † spean'd fillies, they may † loup over the fold-dikes of Grace.

A learned Divine of that Sett, at Pittligo, in his Publick Prayer, this last Summer, said, O Lord thou art like \* a Mouse peeping out at the hole of a Wall, for thou sees us but we see not thee.

Mr. William Moncrife (whom I named before pag.---) after his Sermon in Summer last, at Largo in Fife, in the Intercession of his Prayer, said, O God establish and Confirm thy Church in Scotland, and defend her from her bloody and cruel Enemies Popery and Prelacy; O Lord prosper thy reformed Churches of Portugal and Piedmont, and of the rest of the low Countreies; and carry on thy work which is begun in Ireland; and sweet, good Lord, finally begin and carry on a work in England. Mr. Shiels, preaching near Dumfries, in his Prayer for K. William, said, Good Lord bless him with a stated opposition in his Heart to the Antichristian Church of England, and with Grace to destroy all the Idolatry and Superstition of their foolish and foppish Worship; and bless all the people of the Land with Strength, Zeal, and Courage, thoroughly to reform the State as well as the Church, in these Kingdoms; that they may be united in the Bond of the Solemn League and Covenant, and purified according to that pattern in the Mount, which we and our Posterity are all sworn to. Mr. John Welsh pray'd, Lord we are come hither, a pack of poor Beggars of us the day, alms to the poor blind here, for God's sake, that never saw the light of the Gospel; alms to the poor deaf here, that never heard the joyful sound; to the poor Cripples that have their Legs, the Covenant broken by the Bishops. Lord pity thy poor Kirk the day, poor Woman, sad is she; Lord lend her a lift, and God confound that filthy bitch, that Gungal'd Whore, the Whore of Babylon. One Mr. Hustone said, Lord give us Grace, for if thou give us not Grace we shall not give thee Glory, and who will \* win by that, Lord?

One Borlands in Gallows Shiels, a blasphemous ignorant Block-head, said in his Prayers before Sermon, Lord, when thou was electing to Eternity, grant, that we have not got a wrong cast of thy hand to our Souls. Another time praying at Jedburgh, he said,

† Brains. \* Pruins. † Weaned. † Jump. \* Little Mouse. \* Gain.

† K.

not that



Lord confound the Tyrant of France, God's Vengeance light on him, the Vengeance of God light on him, God's Vengeance light on him: but if he be of the Election of Grace, Lord save him; Lord confound the Antichristian crew in Ireland; indeed, Lord, for the great † man that heads them, God knows we wish not his destruction, we wish him Repentance of his sins, but not the rest: As for the crew of the Church of England, that's gone in to fight against them, they are as profane a crew as themselves, Lord; but thou can make one man destroy another for the Interest of the people of God, and to give God's people Elbow-room in the Land.

One who is now a Head of a College, and is look't upon by the party as their great Advocate and Oracle, in a publick Congregation at Edinburgh, 1690. in his Prayer had these words, which one that heard them, and immediately committed them to Writing, shewed to me; O Lord give us, give us, good Lord; but Lord, you'll may be say to us, Ye are always troubling me, what shall I give you now? but, Lord, whatever thou says, we know that thou in thy heart likes such trouble; and now I'll tell thee what thou should give us Lord, I'll not be greedy nor \* misleard now, Lord, then only give us thy self in earnest of better things.

Good Lord, what have ye been doing all this time, where have you been this 30 year, what good have ye done to your poor Kirk in Scotland, that has been so many years spurgal'd with Antichrist's riding her; she has been long lying on her back, and sadly defiled; and many a good lift have we lent her; O, how often have we put our Shoulders to Christ's Cause, when his own † back was at the Wall: To be free with you, Lord, we have done many things for thee that never enter'd in thy noddle, and yet we are content that thou take all the Glory; is not that fair and kind.

It's true, good Lord, you have done \* gelly well for Scotland now at last, and we hope that thou hast begun, and will carry on thy work in England, that stands † muckle in minster of a Reformation; but what have you done for Ireland, Lord, ah poor Ireland; (then pointing with his Finger to his Nose, he said,) I true, I have nickt you there, Lord.

"O God, thou hast bidden us pray for Kings, and yet they have been always very troublesome to thy Kirk, and

† King James was then in Ireland. \* Ill mannered. † When he could not stand without a Supporter. Pretty. † Much in need.

very \* *salious* Company; Lord, either make them good or else make us quit of their Company: They say that this new King thou hast sent us, takes the Sacrament kneeling, and from the hand of a Bishop; ah, that's black, that's fowl work; Lord deliver him from Papary and Prelacy, from a Dutch Conscience, and from the hard-heartedness of the *Steuarts*, and let us never be † *trysted* again with the bag and baggage of the Family, the black band of Bishops to trouble and lord it over thy Church and Heritage. Good Lord, send back our old King of poor *Scotland*, restore him to his Throne and Dignity, to his absolute Power and Supremacy, from which he has been so long and so unjustly banished: Lord, you ken what King I mean, I do not mean K. *James*, na forsooth, I do not mean him, I mean, Lord, you ken well enough what I mean, I mean sweet K. *Jesus*, that's been long kept out of this his own Covenanted Kingdom, by the Bishops and Godless Act of Supremacy".

"Lord I have many more tales to tell you, and many sad complaint to make of our Governors and great men, and of the malignants and *Dundee's* men; and many Pardon to ask for a broken Covenant and a backsliding Ministry, but I must refer them all till you and I be at more leisure, and I will not end without that old musty Prayer that they now call our Lords"

Mr. *Robert Kennedy*, Brother to the very learned and moderate *Hugh Kennedy*, the Moderator of the General Assembly, once praying at a Conventicle at *Chidisdale*, said, "Lord grant that all the Kings in the World may fall down before thy Son, and kiss his Soles, not the Pope's Soles, &c. no nor his stinking † *Panron* either."

Mr. *Boyd*, the famous Preacher in *Chidisdale*, finding in the Forenoon, that severals of his Hearers went away after the Forenoon Sermon, had this expression in his Afternoon Prayers. "Now Lord, thou sees that many People go away from hearing thy word, but had we told them Stories of *Robin Hood* or *Davie Lindsay*, they had staid; and yet none of these are near so good as thy Word that I Preach".

! Another praying against Church Government by Bishop

\* Troublesome. † Encountered. ‡ Slipper.

and Curates, said, "Lord, will thou take the Keys of thy House out of the hand of those thieves and hirelings, and make them play clatter clatter upon their Crowns till they cry *Maw* again— (he pronounced the word *Maw* like the noise of a Car) for thy locks have got many a wrong cast since they had the Keys."

About the beginning of *March*, 1689. one prayed for a Presbyterian Election of Members to the Parliament in the City of *Edinburgh*, in these Words: "Good God, now when *Christ's* back is at the Wall, put it in the Heart of the Townsmen to chuse *George Sterling* and *Bailliff Hall*. Another prayed, "Lord, thou hast said, that he is worse than an Infidel that provides not for his own Family; Give us not reason to say this of thee, Lord, for we are thine own Family; and yet we have been but scurvily provided for of a long time. Another praying after the Baptism of a Child in the City of *Edinburgh*, said, "Lord bless and preserve this young Calf that he may grow an Ox, to draw in *Christ's* Plough". *Mr. Areskine* praying in the *Tron Church* last year, said, "Lord, have mercy on all Fools and Idiots, and particularly on the Magistrates of *Edinburgh*."

Another Imprecating (as is very ordinary with them to do) said, "Lord, give thy Enemies the Papists and the Prelates a full Cup of thy Fury to Drink; and if they refuse to drink it off, Then, Good Lord, give them \*Kelcy."

*Mr. John Dickson* praying for Grace, said, "Lord, dibble thou the Kail-seed of thy Grace in our Hearts, and if we grow not up to good Kail, Lord make us good Sprouts, at least. *Mr. Linning* cursing the King of *France* in his prayers, said, "Lord curse him, confound him and damn him, dress him, and guide him as thou didst *Pharaoh*, *Senacherib*, and our late King *James* and his Father. One *Frazier*, a young Fellow, preaching in *Fedburgh*, after Sermon blasphemously inverted the Blessing thus; "The Curse of the Lord *Jesus Christ*, and of God the Father, and the Holy Ghost be upon all them that hear the word and profit not by it."

*Mr. Areskine* in the *Tron Church* prayed, "Lord be thou in Mons, Mons, Mons, be thou in Mons, good Lord, meikle

\* Another Cup full of it.



need has Mons of thee, Lord, for now they that be Confederates we hope they may be made Covenanters. Bring the sworn enemy of the Solemn League, the Tyrant of France, to the place whence he came, and cause his Dragoons to shoot him in his Retreat, that he may cry out with Julian the Apostate, Now Galilean thou hast overcome me. One Mr. James Webster was admired lately at my Lord Arbutnot his zealous Patron's Table for his Grace before Meat. Out of the boundless, bankless, brimless, bottomless, measureless Ocean of thy goodness we are daily foddered, filled, feasted, fatted, and half an hours Discourse to the same purpose

Mr. Kennedy, before the late Assembly in which he had the name of Moderator, said in his prayer, " Lord, Moderation is commended to us by the King, we all know it's a Vertue that sometimes is useful, Lord, but I cannot say that that which they call Moderation is so convenient at this time for thy people and Cause, for even to be free with you, Good Lord, I think it best to make a clean House, by sweeping them all out at the door, and casting them out to the \* Midden.

Their famous *Scotch Rule* in a prayer, not at Sermon, but upon another occasion as publick, a little after the dissolution of the General Assembly, expressed himself thus, " O Lord thou knows that Christ's Court the General Assembly ought to protest against Usurpers upon Christ's Kingdom, but if we had known that King William would have been angry with us in earnest, and if the Brethren would have followed my advice, we should have pleased the King for this time and taken Christ in our hand † till some other opportunity. The Moderator *Chrighston* immediately after the Assembly was dissolved, praying, (amongst many other reflexions upon the King and his Counsellors) said these words, " O Lord thou knows how great a Surprizal this is to us, we lookt upon King William at his first coming among us, to have been sent in mercy, for deliverance to this poor Kirk but now we see that our Deliverance must come from and

\* Dunghill. † Run a Tick with him,

ther hand; Good God, grant that he be not sent to be a plague and a curse to thy Kirk ”.

*Hind let loose by Mr. Shields, p. 468.* I conclude this Head, says he, with that Form of Prayer that I use for the King;

O Lord to whom Vengeance belongeth shew thy self, lift up thy self thou Judge of the Earth, render a reward to the proud: Lord how long shall the wicked triumph, how long shall the wicked triumph, shall the Throne of iniquity have fellowship with thee, that frameth mischief by a law, the mighty and terrible God destroy all Kings and people that put their hand to alter and destroy the House of God; overturn, overturn; overturn this Throne of Tyranny, and let it be no more until he come whose right it is.

These are but a few of many thousand Instances that might be given of that Ridiculousness, Profanity and Blasphemy which the Scotch Presbyterians daily use in their Preaching and Praying; and tho' Strangers may think it incredible, that Men professing Religion or Reason, should thus debase and prostitute both; yet they who are unfortunately bound to converse with, and hear them frequently cannot be but sadly sensible, that all that's here charged upon them, is but too true; and that many of the worst expressions they are daily guilty of, are purposely here omitted, lest by such obscence, Godless, and fulsome stuff, the Ears and Eyes of modest Readers should be nauseated and polluted; which if these Opposers of Truth and Religion, should Deny, there are thousands in Scotland of the best Quality and Reputation ready to Attest, by their Oaths and Subscriptions, as shall be made appear in the Second Edition of this Book, if the Clamours of the Party extort it: And very many are willing to join in this, who were not long ago their great Friends, and have many of their Sermons and Prayers in Writing, which they are now willing to expose, having fully discovered the vile Hypocrisie and Pharasaick Professions of that *Faction*; But this trouble we can hardly suppose that the Presbyterians will put us or themselves to, because it's not probable that they will deny what they so much glory in, viz. This extraordinary way of Preaching and Praying, which they think an excellency and perfection, and call it a *Holy Familiarity with God, and a peculiar privilege of the most refined Saints*.

Some may, perhaps, think this Collection was published meerly to render these Puritans Ridiculous; but, its plain enough to such as know them, that we have not made, but found them so. We hope that our discovering their snares may prevent some Mens being intangled with them; they compass Sea and Land, and are fully as Zealous as their Predecessors to make Profelytes to their Party, and New Gospel.

Now the general intent of the Collectors of these Notes was, that they might stand like Bacons to fright unwary Strangers from these Rocks

Rocks upon which so many have formerly made shipwreck, both of Faith and good Conscience. Alas! it's but too evident, what havoc and destruction these pretended Reformers have made in the Church and State; God's Name, Honour and Worship is profaned; the Gospel exposed to the Scorn and Contempt of its Enemies, the more modest and honest Heathens and Turks; the Flood-gates of Impiety and Atheism are set open; the Foundations of all true Piety or Polacy are overturned, and all regard to things either Sacred or Civil quite destroyed by these, who as the Royal Martyr \* speaks; *Seeking to gain reputation with the Vulgar for their extraordinary Parts and Piety, must needs undo what was formerly settled, never so well and wisely.*

" I wish (as the same Royal Author did) that their Repentance may be their only punishment, that seeing the Mischiefs which the disuse of publick Liturgies hath already produced, they may restore that Credit, Use and Reverence to them, which by the Ancient Churches were given to set Forms of sound and wholsom Words.

" † And Thou, O Lord, which art the same God, blessed for Ever, whose Mercies are full of variety, and yet of constancy; Thou direct us not a new and fresh sense of our old and daily wants, nor direct us to renewed affections joined to constant expressions: Let us not want the benefit of thy Churches united and well advised Devotions. " Keep men in that pious Moderation of their Judgments in matters of Religion, that their Ignorance may not offend others; nor their opinion of their own Abilities tempt them to deprive others of what they may lawfully and devoutly use to help their Infirmities.

" And since the Advantage of Error consists in Novelty and Variety as Truth's in unity and constancy, suffer not thy Church to be pestered with Errors, and deformed with undecencies in thy Service under the pretence of Variety and Novelty; nor to be deprived of Truth, Unity and Order, under this Falacy, that constancy is the cause of Formality.

" Lord keep us from formal Hypocrisie in our Hearts, and then we know that praying to Thee, or praising of Thee (with David and other holy Men) in the same Forms cannot hurt us.

" Evermore defend and deliver Thy Church from the effects of blind Zeal, and overbold Devotion, *A M E N.*

\* *Eikon Basilike*, upon the Ordinance against the Common Prayer Book. † King Ch. his most Pious and Penitent Prayer.



**FINIS**